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# Briefe Anſwer, vnto thoſe idle and friuolous quarrels of R. P. againſt the late edition of the RESOLVTION:

By

*Edmund Bunny.*

*Wherunto are præfixed the booke* of Reſolution, and the treatiſe of Pacification, peruſed and noted in the margent, on all ſuch places as are miſliked of R. P. ſhewing in what Section of this Anſwer following, thoſe places are handled.

*Quarto:* [illegible] *pe.*

PSALM. 120. 7.

I labour for *peace: but when* to that ende *I ſpeake* vnto them, *they* prepare themſelues *vnto warre.*

AT LONDON,
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1641.

# The Præface to the Reader.

GENTLE Reader, I am nowe to craue this fauour of thee, that I may be so bolde, as to present thee with such an argument, as of the verie nature of it, is not so welcome to those that are of a quiet and peaceable disposition: such also as my selfe do so little like of, that neuer yet did I medle therewith of myne owne accord: hauing otherwise busines enough, in another kind, that is sufficient to occupie me. Howbeit, it is needefull also, that the aduersarie be answered, and that the weakenes of their allegations (which otherwise might seeme to be strong) be euer discouered, that others be not shaken thereby. And seeing that I am nowe by this occasion drawne forth to this kind of argument, and withall haue left me good store of matter to goe against, I could do no lesse then to answer my call in this kind also. The matter is this. A few yeeres since I somewhat purged, and afterwarde published (as it is sufficiently known vnto manie) the Booke of Resolution: the rather to prouoke those discontented countrimen of ours, to gather themselues to more moderate waies, and to better agreement in the cause of Religion: as in my Præface I had noted before. To which end also I was not so curious in purging of it, but willinglie left whatsoeuer I thought might tollerably stand: and somewhat further to induce them also, I adioyned thereunto an other little Treatise tending to Pacification. Since which time the same R. P. that had set it foorth so corruptly before, hath not only set it forth so again: but also hath

The occasion of this myne Answer.

much increaſed it, with thoſe common fragments of their moth-eaten Poperie: & with ſome other both diſcourſes & vagaries beſides. Howbeit, he hath altered the title, and hath framed an other ſo groſly vnto it, that of whom ſoeuer he borrowed the beſt part of the former: yet may you be ſure that the title of this latter Booke is his, without any queſtion. For beeing weary of the former title, that made the whole matter no more but a Chriſtian exerciſe (as in deede, beeing purged, it might rightly be termed ſo) vpon a ſmal occaſion he iuſtleth that aſide, out of the way: & being very impotently caried with a Phariſaiacall zeale, to aduance the righteouſnes of workes, againſt the ſuffering and merits of Chriſt, hee muſt needs haue this Chriſtian Exerciſe in the way of godlines, to be a Directorie, guiding men vnto ſaluation, and yet Chriſtian too: as though Chriſt had come downe from heauen, to teache vs to ſeeke our ſaluation (at leaſt in part) in our own righteouſnes: & not only in his death and merits, without any thing els to be mingled withall, in that account. The additions alſo that he hath put therunto, doe ſeldome anſwer the former platforme: ſome, of argument good enough in themſelues, but not ſo fitly agreeing to the matter that hee had in hand: others, that draw neerer to the matter that was to be handled, but weake in themſelues, and in many places to ſo little purpoſe, that he doth nought els oftimes but fetch certain idle careers about it. A booke that was much (vntil they had ſeene it) deſired of many, vpon the hope that by the former was conceaued of it: but once being had, ſo little anſwering their expectation, that accordingly it findeth (euen among the moſt of themſelues) but ſmal eſtimation: & being ſo corrupt a thing as it is, & almoſt as incorrigible as

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the Ma. himself, I mean not to waſt my labor about it.

In the Preface of which booke, & in certaine of his Annotations theron, he much inueigheth against me, and is paſſing angry for medling ſo far as I did with the former. But it is vpon ſo litle ground, & to ſo little purpoſe withal, that for a time I could in no wiſe perſwade my ſelfe, that it were any better then loſt labor, to make him anſwer: both becauſe the matter it ſelfe was of no importance, that he laid to my charge, but in al places (to ſpeake of) anſwereth it ſelfe: and becauſe the booke likewiſe was of ſmal account, nor had, but of few of their own fauorites: & among them alſo could litle be ſuffered to come abroad. But yet one other reſpect there is, wherein at length I was perſwaded to make him anſwer. For it is not vnknown (almoſt vnto any, in theſe daies of ours) what greeuous complaints they make againſt vs, howe boldly and reſolutly they cleere themſelues, and charge vs, almoſt in all thinges that goe betwixt vs: as plainly appeareth in their Rhemes Teſtament for altogether: & in their ſeueral writings beſides, for euery one a part by themſelues. Wherein it is a world to ſee, with what faces & boldnes of ſpeech they auowe, thoſe fooliſh & wicked doctrines of theirs (that without queſtion are only Romiſh and moſt ſchiſmatical, yet notwithſtanding) to be very Catholike: & the truth of Ieſus Chriſt, as it was by himſelf, & by his Apoſtles deliuered vnto vs, to be no better then plain hereſie: and, for thoſe wicked practiſes that of late they haue ſo buſily imployed themſelues about, how ſome of them deny thoſe things that were as cleere as the light of the ſunne, others iuſtifie thoſe that are moſt wicked & trecherous in the higheſt degree: and, when ſome of them are puniſhed for thoſe their demerits, & yet but in very moderate ma-

That the Aduerſaries haue it their common maner to make much a doe about nothing.

ner, and but so farre as vrgent necessity required neyther, yet notwithstanding they cry out of such persecution as neuer was heard of. Which writings of theirs what man can read (that is not before acquainted with their maner of dealing) but that needs he must yeeld some credit vnto them? although he can think that all is not true: yet so bold speeches as those, must needs breed a perswasion with some, that there is some great cause that so they complain: or at least somwhat there is wherin they are iniured. So that when as now they find by experience, they are not able by learning to shew it to those, that can examine their speeches by learning: the next that remaineth is, by out-facing & boldnes of speech to retain such credit as they are able in the harts of those, that they know will examine nothing they say, & yet neuertheles beleeue that it is as true as the Gospel. Now that they see, that there is no place for the Kingdom of the Beast in the harts of those that examin all things by the word of GOD before they beleeue them: what other way is left vnto them, but to establish his throne only in such, as wil beleeue whatsoeuer they say, & neuer make any question of it?

This aduersarie of mine to followe the same course likewise.

Of which kind of out-facers & liberal speakers because this aduersary of mine is one (and so doth shew himself very plainly, in this which he hath doone against me) although the matters be not great, that in this priuate quarel of his do lie betwixt vs, yet because it may serue well inough, to shew their maner of dealing in such quarrels as they vse against vs, I saw no cause to refuse the occasion that himself hath offered, and so to put him in mind of his doings therin, that others also may so much the better see, what to think of the lauish speeches, high wordes, and great out-cries of

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him and his fellowes for these matters. And the more angry that he and his fellowes do now shew themselus to be, and the more impatiently that they do, whatsoeuer they doe, the plainlier do they bewray themselues vnto those, that can rightly decypher whence it proceedeth: that is, from an euill & a desperate cause. Leesers, I grant, are by common prouerbe allowed to haue their words: yet when they are so very impatient, & that for the veriest trifles that are, it is a faire and likely coniecture, both that their wine is spent already, when as now they draw forth nothing but lees: and that they haue but smal store of breade, when as they eate Akorns so fast & hungerly as they doe.

In what maner this my answer is framed vnto him.

Which that thou maist the better perceaue in this aduersary of mine, & in this quarel which he hath taken vp against me, I haue made him this answer that now I do present vnto thee: it may be, not in so large and ample maner as some would require, but (I trust) both sufficient to note the matter aforesaid, & strong inough for mine own defence in those my doings. The controuersies of purpose I haue euer auoided (I meane for any set Treatice of them, but only so far as did appertain vnto mine own needful defence) both because I am wel eased already therof by many, that can dyscusse them much better then I: and for that the partie himselfe, that of purpose doth still enterlace them with other matters, yet himselfe will neuer seeme to haue it his purpose to medle with them. And yet in truth, it seemeth to be the only cause, why he woulde seeme so to deale in matters of godlines: that so, wher as otherwise by learning himselfe dooth know, that he could neuer be able: yet vnder pretence of treating but only of godlines of life, he might win some credite to those popish errors, that hetherto for their pompe

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*and bellies they haue ſought to defend. And therfore leſſe maruell, that he was ſo maruelous angry, that I wiped out thoſe his popiſh coruptions out of the former booke ſo much as I did: becauſe it croſſed his ſecrete purpoſe, & did not ſuffer him ſo quietly to enioy that ſilly help, that now he thought meeteſt, whereby to let in their naughty errors. Inſomuch that heerby they teach vs to beware of their Poperie, not only in ſuch bookes of theirs, as wherein they profeſſe to treat of thoſe matters: but in the reſidue to, wherein they would in no wiſe ſeeme to medle with them, but for to treat of godlines only. And to the end that thou mighteſt the better perceaue, what are thoſe places wherin he findeth himſelfe ſo much greeued, for this cauſe I haue præfixed thoſe bookes againe before this myne anſwer: and in the margent of thoſe places againſt which he inueigheth, haue noted vnto thee, in what part or Section of this myne Anſwer I haue treated therof. That ſo thou mayſt the more readily find, both what grounds he hath taken of this his quarell: and how weake they are to beare the burthen that theron he hath layd. This is the effect of my Anſwer vnto him: which alſo thou hadſt had the laſt Sommer, but that the Printer (after that it was deliuered into his hands) deſired, for one matter therunto appertaining, a further reſpite. But I truſt that now alſo it commeth not out of ſeaſon: and ſuch as it is that do I now commend to thy fauorable cenſure & interpretation, and ſo bid thee hartily wel to fare in Ieſus Chriſt. From Bolton-Percy in the auncienty of Yorke. 1589.*

Edm. Bunny.

# ¶The answer of *Edm. Bunny* vnto the Præface and Annotations of R. P.

I Haue at the length (with much adoo, got sight of that, which (by others) before I had heard you had doone against mee. Wherein you haue so far discouered your selfe, that for a time, after that I had perused your dooings, I thought it needles to make any further answere vnto you: partly because that such a quarrell is more priuate, then that it needeth to bee imparted to others; but especially, for that the matter that you bring, is so weake, as that it needeth none to cast it downe, but doth easily fall of it selfe, without any further impugning of it. But when I had further considered withall, howe confidently you are woont to speake on your owne behalfe, when you haue no iote of truth to beare you out; and howe readie some others are to beleeue whatsoeuer you say: in this respect I thought it best to make you answer, that so both your selfe and others also may better perceiue, that oftimes you complaine without any cause,

1. Not thinking at the first to make any answer here vnto by what reason I was after induced vnto it.

cause; and that, when as you make most a-doo, there is not alwaies any great matter to occasion the same. And so I must giue you to vnderstand, that although in these your dooings you deepely charge me, yet haue I giuen you so little cause so to do, as that whatsoeuer contempt and reproch you did meane to cast vpon me, and by that occasion vpon others also, the same is like all to bee yours, and to redound vnto your selfe the author of it: and that not onely in those things wherein you haue directed your stile against mee, and others; but also in that which in this edition you haue otherwise brought vs.

Of that which he had doone against me.

2 Against me you haue directed your stile, first about certaine matters going before: and then about certain others that appertaine to the books themselues. Concerning those things that go before, first you take in hand the title: & that you set downe in so cunning manner, to your best aduantage, as that although you do not in plaine speech, charge me with any thing: yet seemeth it therby, that you could be content to induce your readers to thinke, that I would gladly haue crept into the credit of it, as though it had beene mine owne doing. Howbeit I did plainly set down the supposed author of it, so far as out of the booke it selfe I was able to gather: & further, then the title it selfe did lead. For wheras I did thus set it down *A booke of Christian exercise, appertaining to Resolution, that is, shewing how that we should resolue our selues to become Christians indeed, by R. P.* & then a cer-

Of the Title of the booke, wherein he would charge me, to haue bin desirous to haue crept into the credit of it. First, by altering the maner of it to his best aduantage.



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taine ſpace after that, *Peruſed, & accompanied now with a Treatiſe tending to Pacification, by Ed. Bunny*, ſo diſtinguiſhing the one from the other, and putting mine owne name to no more than was mine, & ſetting thoſe two letters vnto the other, that I found in the end of the præface following: you haue told your gentle Reader, that I haue giuen it this title, *A booke of Chriſtian exerciſe, &c. Peruſed, and accompanied with a Treatiſe tending to Pacification by Edm. Bunny*. Wherin although you durſt not be ſo bold, as plainly to charge me, that I would ſeeme to take vpon mee more than was mine: yet in couert maner you go very neere it, in ſuppreſſing thoſe letters that I put to the former part of the title; and by ſetting my name in ſuch ſort in the end of the latter, as that it might ſeeme to haue bene ſet by me to them both. The ſeely help that you haue for your ſelf, is in your miſerable, &c. but plain dealing had bene much better. And that you ment to giue the occaſion, that others might think that I had vſed ſo indirect dealing, another thing alſo doth very much boad, if it do not cleerly proue it: & that is, when you came to recite the latter part of the title, as I had ſet it, ther, becauſe you ſaw the maner of it was ſuch, as that it would not take it well, that you ſhould ſo vſe me, therfore did you therwithal cut his toong out of his head, that it might not bewray you. For whereas I had noted in the title, that nowe that book of Reſolutiõ, was accompanied with that other Treatiſe of mine tending to Pacification, be-

Then by ſtriking out a word that made againſt him.

cauſe that it did plainely import, that that booke of Reſolution was before, and none of mine: therfore you ſtrooke out that worde Now, that others might the more eaſily conceiue that opinion of mee, that therein you laboured to caſt vpon mee. If in truth you were perſuaded, that you had ſuch aduantage againſt me in thoſe things that follow, as afterward you would ſeeme that you are, you might well haue ſpared this kind of dealing: and either you ſhould haue ſet downe the whole, as I did, ſo to affoord me my iuſt defence; or elſe you ſhould haue ſuppreſſed that (togither with the other) which being ſeuered from that other, might for your ſake ſeem to charge me with that which I did not. Now, that herein you doe leaue out one of the letters of my name (and not onely here, but continually after, almoſt throughout your whole booke) I know not well what to ſay vnto it. If you haue done it of ſet purpoſe, belike you haue ſome myſterie in it: if it be ſo, then bring it foorth, and accordingly you ſhall heare from mee againe, if neede ſo require. If not, that is, if you haue no myſterie in it, then is your negligence very apparant, that hauing it ſet down right vnto you, you haue ſo very often miſſed it, when you were to ſet it downe againe. And whereſoeuer ſuch negligence reigneth; belike the matters are not great, that there we may looke for. But becauſe that this matter was but of ſmall importance, wee will bee perſwaded, that you made ſtore of your diligence heere, and would not gladly ſpende anie part of it now,

How hee hath altered my name, either of groſſe negligence, or ſome fooliſh myſterie.

now, that ſo you might haue the more in a readines for that which followeth.

3 After the title you take in hand the ſentence of Scripture which I did ſet vnder the ſame, *Ieſus Chriſt yeſterday, and to day, and the ſame for euer. Heb. 13.8.* and therein you charge me two ſpecial wayes: and yet notwithſtanding you leaue vnto me greater aduauntage againſt you therein, then you haue any againſt me, in any part of the whole whatſoeuer. But belike the ſentence it ſelfe being ſo pregnant as it is, againſt the very ſinewes and marrow of your profeſſion, did at the firſt, euen at the verie ſight thereof, ſo offend your eies, that afterward you could not deale peaceably with it. Firſt, (you ſay) you ſee not, to what purpoſe I ſhould place that ſentence there: you cal it a myſterie; and you thinke it were hard for other men to coniecture, why I did it. What if you knowe not why it was done? What need that offend you? So that the ſentence it ſelfe be good, what neede you be greeued that you finde it there? Are your gatherings or gleanings of that nature, that ſuch a ſentence may not bee allowed ſuch place among them. But becauſe you cannot coniecture, nor others neither, as you ſuppoſe, what reaſon I had there to place it, I will not ſticke my ſelfe to tell you, that which may ſatisfie you and thoſe others. You muſt know I had to deale with that, which did not in diuers pointes agree with the truth it ſelfe in Ieſus Chriſt: which when I laboured to take away, it might be notwithſtanding, that I left

Of the ſentence of ſcripture.

What fault he findeth in mee about it.

ſome vneſpied of mee. In which reſpect, euerie one may plainely ſee, that it did very fitly appertaine to the purpoſe: both to be a defence vnto me, for ſuch corruptions as I tooke from it; and to be a preſeruatiue withall, againſt ſuch corruptions as remained (if any ſuch were) ſhewing therby, that I meant not to commend or leaue any other vnto them, but only Ieſus Chriſt our Sauior. And if you had not blind-folded your ſelfe, before you came to it, with a ſetled purpoſe, to catch at whatſoeuer you might get any holde of, your ſelfe no doubt muſt needs haue ſeene it: ſo fitlie it doth agree with the purpoſe that I had in hād, and the argument it ſelfe doth ſo plainely witnes the ſame. Then you proceede to a further matter, and deale more hardly, both with mee, and the text it ſelfe. The text you would haue ſuppoſed to be, not onely in it ſelfe harde or obſcure, but alſo one of thoſe *Obſcure ſentences or places*, wherewith *The holie Fathers noted the ancient heretikes to delight themſelues, and deceiue others:* and then, comming to mee, that I haue to that ende brought it in; that is, *to delight my ſelfe, & deceiue others.* Wherin that you may preuaile the better, in your margēt you ſend vs to Epiphanius & Auguſtine, & after a ſort to S. Peter too, as thogh we ſhould find the ſame in them. Who knoweth not, I pray you, that heretiks were wont (as plainly appeereth now in your ſelues) to vſe certain ſentences of ſcripture, to eſtabliſh their errours withall? But what is that to this purpoſe? Haue you anie

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dowt of any ſuch dealing in this? muſt *Ieſus Chriſt yeſterday & to day, & the ſame for euer, be now ſo obſcure, ſo apt to deceiue, & ſo ready a tricke for an heretike?* I know what you mean: and, if you durſt for ſhame, you would ſpeak plainlier than you do. If Ieſus Chriſt be the only Sauior, for al the ages already paſt, for the time preſent, & for the time to com, you ſee not well where to cog in thoſe other deuiſes, & mony-doctrines that you haue of your owne. For this cauſe therfore needs muſt this alſo be an *obſcure ſentence, & apt to deceiue*: & to vſe the ſame, *the tricke of an heretike?* But doe you thinke that Epiphanius or Auguſtine would ſooth you herein: or that S. Peter meant of any ſuch matter? If they would, find it, & ſet it down: if not, how is it then (marke whence you are falne) that you are not aſhamed ſo fowly to wreſt them. The aduantage that herein you haue left to me againſt your ſelf, is (in compariſō) no great matter; & yet ſuch as I ſaide: & ſuch as it is, needs muſt you heare of it, becauſe you are ſo ready to catch at others. It reſteth therfore in theſe 2. points: one, that you do the ſentence ſome wrong, to ſet it down ſo negligently & cōfuſedly as you do, not diſtinguiſhing the members thereof by orderly pointing, as you had it of me, & as it is (witnes your ſelues) in the text it ſelf; the other, that twiſe togither you do ſo reſolutely aſcribe it to S. Paul. Touching the firſt it may be but the ouerſight of you or your printer: howbeit, both of you ought to haue vſed more diligēce in it. The ſentēce is to good purpoſe; it is

What aduantage therein he hath left againſt himſelfe.

How indiſtinctly (& therfore ilfauoredly) he ſetteth down that text of ſcripture.

weightie, and of great importance: you ought to haue ſeene better vnto it; both he for his part, and you for yours. But I doubt very much, that your Printer hath doone, but as you your ſelfe ſet it downe vnto him: and that you haue doone it of purpoſe, nothing at all regarding how confuſedly, nor how ill-fauoredly you ſerue vs with the word of God. But we will not ſo take it at your handes. With ill will you are brought at length to haue ſome dealing with the written worde of God: and very ſhame hath woon at your hands, not ſo far to abandon your ſelues from the ſcriptures, as otherwiſe full gladly you would. And nowe that you muſt for ſhame doe ſomewhat, you would gladly do it as ill-fauouredly as you might, that ſo wee might find, neither life, nor comfort, nor ſenſe ther in. But you ſhall not ſo abuſe the word of life: you ſhall not ſhrinke from it, and yet you ſhall not ſliue it neither. Whereunto if we may be ſo bolde as to adde, that your ſelfe is one of theſe Ieſuite-friers (that late offpring of that ruinous Popedom) as that *R. P.* that is thought to bee the authour of this booke, is ſaid to be: you haue done well, ſo to let the world vnderſtand (and you may do well to marke it your ſelfe) what ill accord there is, betwixt Ieſus and Ieſuites whenſoeuer they meete. You had no ſooner eſpied him to be in place, but by and by your ſtomake roſe againſt him: and ſome way or other muſt you needes ſhewe your gall, there was no remedie. As touching the latter of them, I denie not, but that it is the iudgement

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of diuers of the ancient fathers, that it might bee the Apostle Saint Paul that wrote it; and, of some that it was: and so likewise of the writers nowe. But yet you cannot bee ignorant withall, that the matter was then in question among them: & yet is, with the learned now. What ground therefore can you haue to affirme so resolutely, that which the fathers of olde, and the learned now, haue not yet so throughly decided? If you alledge the determination of the church of Rome, we hold it for nothing in these matters now: since the time that you are departed away from the faith, in so manie things as you are: and haue banded your selues against the Lord, and his annointed. And if needs you will looke to be allowed this libertie, that you may so determine vpon it, as you thinke good, you had need first to see how those reasons may be answered, that are to the contrarie: rather than so seruilely to cleaue to the bare iudgement of those, that set it downe as themselues list (I speake it but of your owne companions nowe) without regarding vnto what side the strongest reasons incline. Seeing that we do all agree, that it is Apostolical, and the vndoubted word of God, it can be no derogatiue vnto it, soberly to harken further of him that wrote it, neither yet to doubt in such a point of an opinion but so farre receiued, so long as wee see not the reasons cleared, that are to the contrarie. But it may be you wil thinke, that these things are so small in themselues, that the aduantage, that therein you haue left vnto mee, was not

How resolutely hee setteth down, that which the fathers before, nor the learned now, could so fully agree on.

to be regarded, nor so to be laide to your charge. Whether it be litle or great, it forceth not now: but this may I plainely set downe vnto you, that the lesser of them both is of that importance, that therein (as I said) you haue giuen greater cause of iust reproofe; than I did to you, or any other, not onely for setting downe the sentence it selfe in such sort as I did, but also in all the rest that followeth. When you were so readie to reproue another vpon your owne surmise, without any sufficient ground for your perswasion therein: you should haue taken such heed to your selfe, as that wherein you condemned another, your selfe were not found more faultie than he.

His idle caueling about the first page, a sufficient pattern of all the rest.

4 Being come thus far, your conclusion is, *And this for the first Page.* Yea verily: your dealing about my first Page onely, may bee sufficient to teach vs all, how ready you are to pick som quarrel or other; & what indifferencie or plain dealing we may looke for at your hands, in al the rest. And I will assure the Reader, togither with you, that such as this your beginning is, such & none other is that which followeth: in the one you haue giuen a tast of the other. For such occasiō as I gaue you (in the disposing of the title, & in prefixing the sentence aforesaid) so to inueigh against me as you do, such haue I giuē you in that which followeth: & as you deal in these things against me, as if there were a fault cōmitted, when as notwithstanding you haue found none, & do not, nor can not lay any to my charge; euē so do you in the rest

likewiſe, as (I truſt) the indifferent Reader ſhall ſoon perceiue. And ſo you haue done very well, ſo diſtinctly to point your finger as you doe, to this your woorthy handling of thoſe matters that you met withall in the firſt page: & I am content, if ſo you wil haue it, that it ſhall ſtand for a right pattern of al the reſt. Be it now whatſoeuer it can be: ſuch as this is, ſuch is the other; & any man that will, may in this beginning, ſee the whole courſe that you do hold vntill the ending.

5 Which that your ſelf may better declare, as you haue ended with this your firſt page: ſo haue you a freſh begũ with the next. For there, by placing the arms of the church of York, & the Archbiſhop (that now is) togither, you readily infer (a concluſion no doubt, that followeth on the premiſſes, paſſing wel) that it is with vs *Good doctrine now, & very commendable in my L. g. of York. to claim both keies & crowne from Peters ſeat, which in the biſhop of Rome, is made ſo hainous, & ſo bitterly inueied againſt daily.* But do you in good ſadnes beleeue, that now we haue any doctrine of ſuch matters: or if we had, that we account the ſame to be good: or haue you the face to make this compariſon betwixt the churches of *Yorke* & *Rome*: as though it were none other *claiming of the keies and crowne from Peters ſeat, which in the B. of Rome, is* (as pleaſeth you to terme it) *made ſo hainous &c.* but onely ſuch, as by ſetting down the armes of the church of *York*, is challenged to the Archbiſhop there? If you be but in ieſt, the matter may be more eaſilie borne:

A friuolous ſlander of the keies & crown, vpõ the Archbiſhop of Yorke his Armes.

borne: if you bee in earneſt, it is too groſſe and too plaine an vntruth, for any to oppoſe themſelues againſt it. Your owne fellowes will take ſo ill with it, that your vnſhamefaſtnes neede not to be chaſtiſed of any other. But ſeing that you haue ſet the compariſon, I will not ſticke to put you in mind of one ſpeciall point thereto appertaining. You know how your Biſhop of Rome hath claymed both the keies and the crowne; and that you ſuppoſe the ſame to ſtand, by very good warrant from the worde of God: on the other ſide, you know how little the Archbiſhop of Yorke hath claimed the matters you ſpeake of (the one of them nothing at all; nor the other neither in ſuch ſort as you meane) and that your ſelfe can bee in no wiſe induced to thinke, that onely by the marſhaling or ſetting downe the armes of the church and his togither, hee may iuſtly make any claime vnto them. And yet are not you able to finde in the holy Scriptures, any one place whatſoeuer, whereon you may better ground that vſurpation of your Biſhop of Rome, as peculiar to that Sea of his (the *Crowne* at all, or the *Keies* either out of his dioces:) than any bodie els may be able to prooue, that by this title onely, that is, by ſetting downe of their armes togither, the Archbiſhop of Yorke may take vppon him thoſe thinges that you talke of. Inſomuch that as that can neuer bee prooued, nor hath ſo much as ſhew of reaſon, nor anie peece of ground-worke at all: no more hath that of yours in the word of God; howſoeuer that hitherto

As good title thereunto, onely by coupling their armes togither, as they haue any by the word of God.

hitherto you haue otherwiſe borne the world in hand. And, whereas it appeereth in this your new booke, that the firſt letter of the Alphabet that your Printer hath vſed in the printing thereof (I meane for the capitall, or greater letters) is euer deckt with a couple of deuils, ſhaking out their tailes, and laying their handes on the firſt letter of thoſe your labours (as appeereth in al thoſe chapters that begin with the firſt letter of the Alphabet (ſix or ſeuen in all) it ſhall bee as eaſie a matter to prooue, that your whole Booke (whatſoeuer thereof is yours) is of the deuill, only becauſe that by your Printers good meanes in the firſt letter of your Alphabet they doe ſo often and ſo readily meet togither to confer on the matter, or elſe to confirme it, by ſuch impoſing of handes, as there they vſe; as for you to proue, that, by ioining thoſe arms togither (which is all out of which you haue made that large concluſiō) it is with vs good *Doctrine now, and very commendable in my Lords grace of Yorke, to claime both keies and crowne from Peters ſeat.* The common prouerbe is, that it is but an ill proceſſion, wherein the deuill beareth the croſſe: and that would not ſticke (as weake as it is) to yeeld a ſtronger proofe for the one, than is any that you haue for the other.

His printers Alphabet: fit for the matter hee hath in hand.

6 Then comming to my Epiſtle Dedicatorie, there much plainlier you ſhew forth your ſelfe in your right and proper colours. And yet in this place I wil ſay nothing of your ſo baſe and homely gibing: much leſſe of your altering and leauing out,

Vpon the Epiſtle Dedicatorie he aſſociateth himſelfe to an

out,in that which you alledge out of mee; seeing the matters are not of any great importance. But the matter that I charge you withall,is,that there you shew your selfe to be so impudently giuen to reproch,euen such a one also, who in manie good respectes you ought to reuerence (your selfe can easily know whom I meane) that first you seeme cleane to forget how wicked an ymp he was,that did but discouer that great ouersight of his father Noah,& made report thereof to his brethren;and did not seeke himselfe rather in silence and reuerence to make it vp, before it had beene further knowne: and what a iudgement it pleased God thereupon to thunder forth against him by the mouth of his father, & against his posteritie also. There was (not far off) a better example in both his brethren for you to haue followed, if you had the grace to haue take the same: & so much stroger against you, as in this you knowe there was a fault indeed, & in the other you settle your selfe but in the weake report of others,& in your own naughtie surmise. But you make no great reckoning to say the worst you can of any of vs:our Bishops are no Noahs to you;& therfore that example of Cham crosseth you not.Put case it do not: yet was ther no help with you,but that needs you must ioine your selfe to such a company in so bad an action as that? When (by all likelyhood) you could not bee ignorant, how that same vpon the hearing was found to be a wicked practise,& that by the highest court that we haue, & the parties

condemned

condemned for it(who afterward alſo,for the moſt & chiefeſt of them, did themſelues confes it) was your deſire of reproching ſo great, that yet notwithſtāding you muſt take in hand ſo bad a matter, & ſort your ſelf to ſuch a condemned company as thoſe?But belike you were loth there ſhuld be any ſo bad a matter among vs, and you not to haue a hand in it alſo: & could not find the worſt of thē al ſo baſe a people,but that,in ſuch an actiō as that,they were company good inough for your ſelfe. Howbeit,howſoeuer you can be perſwaded of them,that in ſuch caſe they were meet company for you: yet is it on their partes likely inough that, if they had ſuſpected ſuch an one as you to haue bene ſo ready to ioine with them, euen that only would haue made the meaneſt of thē to haue miſliked their owne dooings ſo much the rather. And then had it been good,that you had bin one at the firſt,that ſo all the reſt might haue bin ſtaied thereby. Yet this one thing I can eaſily graunt you, that you thought your ſelfe no babe in this, that beeing diſpoſed ſo to reproch, you choſe out ſuch an one,of whom you might be aſſured, that, after his cauſe ſo well debated, & ſentence giuen with him in ſo high a Court as that,he would little eſteme of the miſreport of ſuch fellows as you. But I pray you Sir,could you ſo farre forget your ſelues, that you had ſo much leyſure, as to quarrell at this? With how great vncloannes you are charged on all hands,and long haue been,& how weakely it is anſwered by the beſt of you all, is a matter

The great lewdnes of his own fellowes in that kind.

a matter more cleere, than that I need ſo much as to point the finger vnto it. And in ſo great, ſo vnnaturall, & ſo monſtrous iniquitie of yours, could you ſo ſoone let paſſe the beame of your own eie, for to picke out the mote of an others? What ſay you then, as to many other charges of the like effect, ſo ſpecially vnto the Treatiſe of that holy Poligamie of yours? Whether is it but ſmal vncleannes that the ſame diſcouereth among you? But let old things paſſe, that you haue before beene charged withall: & it alſo, togither with them, becauſe it treateth of the other parts of Chriſtendome alſo. And becauſe that of a diſcontented Romiſh Engliſh-man, you are become, as is ſaid, a Frenchman now, to goe no further than your owne clergie there, what ſay you to that latter collection in *Le Cabinet du Roy de France*: ſet foorth but ſix or ſeuen yeeres ſince, and dedicated vnto the king himſelfe, where you haue gathered vnto your hands, a note of a ſtrange and wonderfull companie of wiues, yoong women, and others alſo, abuſed by the Popiſh clergie there; ſuch for number, as ſome man would ſcantly thinke at the firſt, would be ouermatched at Doomes-day it ſelfe? If the vncleannes of that ſin had annoied you, there had you a monſtrous dunghil of it: if the neernes of it were that which troubled you, there you had it euen at your noſe. The number of wiues, that at that time were found (or at leaſt, noted) to bee corrupted by you, throughout al the twelue Archbiſhopriks of France, amoũt to the number of eight hundred

*Le Cabinet du Roy de France.*

hundred and fiftie thousand, threescore & eleuen; and threescore and two thousand, and two hundred. Of these, where they had fewest, which was in the Archbishoprike of Vienne, and of yoong women, one thousand-thousand, fourescore and one thousand, eight hundred and foure; & where they had least of this kinde, which was in the Archbishoprike of Vienne also, yet notwithstanding no fewer, than threescore and eight thousand and nine hundred. And yet besides these, you are noted to haue abused fortie and two thousand, six hundred, fourescore and three others, in Sodomitrie also: and where you abused fewest of al in this kinde, which for this matter was the Archbishoprike of Burdeaux, yet there you are saide to haue abused no fewer than one thousand and two hundred. Besides all which, the purueiors of this their harlotrie, or such as they vsed to bring in this game to their hands, such as we call no better than bawdes, (and so consequently, fowlie also corrupted by them, though not in their bodies, yet in their soules) were no lesse than one hundred and threescore thousand, eight hundred, twentie and nine: and the bastardes, and bastards bastards, of this holie Clergie (witnesses inow of their vncleanes) seuen hundred, threescore and fifteene thousand, one hundred thirtie and eight persons. Againe, whereas the Clergie of the Archbishoprike of Vienne had the fewest faultes discouered (for the two former) and the Clergie of Burdeaux, for the other: yet, that neither you, nor any other

of their fellowes beſides, thinke much with them for comming ſo farre ſhort of the reſt, if it pleaſe you to conſider the number of themſelues, and of thoſe whom they corrupted, and to lay them together, you may eaſily finde, that they were no Saints neither, but in this point like to the reſt for the number of them. For wheras themſelues (together with their officers and ſeruants) were no mo but fiftie and fiue thouſand, & on the other ſide, the wiues that they polluted, threeſcore and two thouſand, & two hundred; the yong women, threeſcore and eight thouſand, and nine hundred; their male kind alſo, one thouſand and ſix hundred: it doth ſo fal out, that they polluted mo than themſelues, by ſeuen thouſand & two hundred maried wiues; & thirtene thouſand & nine hundred yong women, & al that thouſand & ſix hundred males beſides. So that, though you leaue to euery one of their officers & ſeruants, one (making thē in number but as two partes of three, in reſpect of their maiſters themſelues:) yet you leaue two a piece to themſelues, and an ouerplus of foure thouſand three hundred and od, either to take as a further bootie to themſelues; or, if you thinke good, to be beſtowed on ſuch of their officers as they would haue the likeſt to them. Wherunto if we ad their purueiors (or bawds) which were twelue thouſād, & were not only by them corrupted, but alſo very able men likewiſe for to witnes this vncleannes of theirs; then alſo the baſtards, & baſtards baſtardes of this holy Prouince, which were fiftie and ſeuen

thouſand

thousand & foure hundred: there may you finde witnesses inow (fourtene thousand & foure hundred mo than themselues, maister, officer, seruant, & al) to witnes this vncleanes against them. The like might be said of the clergie of Burdeux also: but that one onely example may be sufficient to giue you some reasonable tast of the rest. And as for your bishops (which, a man would think shuld herein be freest of al) although themselues be as it is said (Archbishops, & al) vnder an hundred: yet those also (euen thẽselues alone, without the help of others for them: see what reuerend fathers you haue that come masking here) haue polluted 468 married wiues, & 900 single women (& haue among them 540 bastards) & yet notwithstanding haue abused in Sodomitrie, 124 others besides. When the heades of your clergie are such, I pray you, what may a reasonable man think of the rest? What further he saith of that matter, I refer vnto your own perusing of it. Yet thus much by him doth plainly appeere, that this vncleanes is generally spred ouer you al: & that your whole popish clergie is not onely infected, but fowly polluted with it. But these things belike were but triflles with you at home: & that other blunder with vs, a great matter abroad. But by your patience, fie on that forced virginitie of yours: most abhominably it stinketh before God & the world. But of this inough: & more than needed, but that needes you must be in these matters so prying abroad, and so blind at home. That in this place you cõceiue that my

Aboue half a score a peece (one with another) had in bodily abuse by these holy fathers.

A wilfull ouersight.

my Epiſtle Dedicatorie treateth of *mortification, and contempt of the world* (which notwithſtanding it doth but briefly touch in the ende of it onely; and that but by occaſion alſo) and whereas ſhortly after you doe wreſt my wordes to your owne purpoſe, otherwiſe than I did meane them, if in ſimplicitie you haue doone it, then becauſe the matters are not great, I will not trouble your conceite therein. Neuertheles if you miſſed ſo far of the argument of the one, and ſenſe of the other, for the haſt that you made to come the ſooner vnto your vaine of reproching: though the matters themſelus be not great, yet therin you deſerue ſom iuſt reproofe. But it ſeemeth rather, that of purpoſe you would ſo take them, ſo to make you a readier way to that, which you were deſirous thereon to ſet downe. And then, the more impudently that you were giuen to ioine with ſo bad a company in ſo naughtie a matter, the more dooth it argue the fault to raigne in you, and the deepelier you haue offended therein. But if I therein treated of *mortification, and contempt of the world*, then muſt you either ſeperate theſe things from that *deuotion, pietie, and contemplation*, that after you ſpeake of, or elſe muſt you call backe (as well you may, for the number of them) ſome part of thoſe lauiſhing ſpeeches that there you vſe, or otherwiſe bee contrarie to your ſelfe in this. But the leſſe that I directed mine Epiſtle vnto that ende: the meeter it is, that for my part I take not this aduauntage of you.

7 My Præface to the Reader is the next that commeth vnder your censure: and how welcome that is vnto you, it appeareth by the harde entertainment that with you it findeth. For heere you shew your selfe to bee much offended, not onelie with me, but with others also. And the cause why you finde your selfe so greeued, is, for that I saide that the Booke of Resolution seemed to me, to be gathered *out of certaine of the Schoole-men (as they are tearmed) that liuing in the corrupter time of the Church, did most of all by that occasion treat of reformation of life: when as others (of them) were rather occupied about the controuersies that were most in question among them.* But what is there here, that so much offendeth? Forsooth that thereby I endeuored (as you do charge mee) to make the booke more contemptible in the iudgement of others: & that so I might the rather get it vnder my *learned censure*, to vse at my pleasure. But that I meant not to make it *contemptible*, may sufficiently appeer, both by the report that I gaue it (better than your selfe before deserued, but much lesse now) & by the paines that I tooke about it, to cleanse it from that corruption of yours, wherewith it could not haue come abroad, and which was a blemish to the booke it self, though you cannot see it. Neither should you (especially taking it so much to your selfe, as now you do) haue thought that book so far abased, by imputing a good part of it to anie of those whom there I spake of; as also you could not doe it, without a great ouer-weening of your selfe:

Of the preface.

Of the fountains whēce the booke was taken.

selfe, nor without ouer-much abasing of those. And wheras you tell vs of certaine fathers, out of whose *homilies, sermons, commentaries, and other works*, the booke was taken (in which maner you might haue attributed some parte thereof to the Scriptures also, but that you glorie much lesse in the, than in the others, that so your glorie may redound more iustly to your shame) it is nothing at al to the purpose that so you alledge. For thogh the matter therein contained, were first deriued from the Scriptures, and Fathers originally: yet notwithstanding that hindereth not, but that it may well be taken out of the monuments and workes of those that wrote long after them, & gathered such matter somewhat neerer togither. Now, as for your selfe, although it may bee that I doo not know you, yet by the light that now you haue giuen vs, of the profoundnes that is in you; and if you bee the partie that most commonly is named vnto it, you are (I warrant you) as likely as others to make your choyse rather, where you may haue it neerer gathered togither; then at large in the Scriptures and Fathers themselues. That heerein you charge mee so deepely with *ignorance*, and that my *studie is lesse than nothing at all* in those your Schoolemen, the matter is not great, if therein I suffer you to take your pleasure of mee; and, when you haue made mee as vnlearned in them, as shall like your selfe best, or best may serue to aduance you, it may bee, that I my selfe could wel be contented to spare some-

what

what of that also that you would leaue mee; and yet notwithstanding, am not so little acquainted with them neither; that anie thing I feare your learning in them, or in any others. And (God be thanked) there is much good learning to be had, though a man doo neuer come neere those that you speake of: as also there was long before them. But I pray you good Sir, are you able to alledge anie one of them all, from whome a good part of that booke may not bee deriued: either among those that dealt in the controuersies, if you respect your pointes of doctrine; or among the others, if you respect the rules of life and conuersation? Or to go no further than your selfe hath occasioned, may we thinke that you are perswaded indeed, that this booke (which nowe you cal yours) standeth so cleere in all your parables, vnderstanding of Scriptures, application of them, your diuisions also, and manner of speech, from that sort of Schoolemen that before I spake of, or you nowe speake of, that whosoeuer should conceiue that in som good part it descended of them, he must needs be so ignorant in them, as that he knoweth not *so much as the verie subiect and argument that they handle*, as it pleaseth you, in the depth of that learning of yours to charge mee? Could you warrant mee thus much, that it were as woorthy the labour, as it were possible inough to doo it, it were no hard matter soone to shewe, that a great part of it might well haue beene taken, not onely out of those that before I noted,

but, as you had dreſſed it in ſuch colours as you thought good to beſtow vppon it, euen out of thoſe that you alſo haue named vnto me. When as in the firſt lines of al (after your title and ſentence) that you ſet vs down, you cannot be content to let our *reſoluing to ſerue God, beginning aright, and perſeuering therein*, to be our dutie, and an acceptable
Pag. 2, 3. ſeruice to him, but needes you will teach vs, for to ſeeke *ſaluation* thereby, not by the righteouſnes of Chriſt, but by our owne, when you tell vs, that our *forefathers receiued the ground of faith peaceably, and*
3 *without quarrelling* (not from the holy ſcriptures, or frō their father) but *from their mother the Church*: when as ſo barely you ſet vs down the example of Cornelius, as though you would make vs beleeue that hee had *works, or a vertuous life* acceptable to
4 God, before that euer hee had any *faith*: when as you call it *Scripture* indifferently, as well what you finde in thoſe bookes that are Apochrypha, as in
5 thoſe that are Canonicall: when you tell vs, that
6 wilfulnes in Popery, is *ſuffering for righteouſnes*: when as ſo odly you take occaſion to let vs vnderſtand, whence or from whō we haue thoſe things *deliuered vnto vs*, that wee are to *beleeue*, and then make no mētion at all of the word of God, neither of the prophets, nor of the Apoſtles, neither of the old Teſtament, nor of the new, nor ſo much as of
6,7 Chriſt himſelfe, but only of the *Catholike Church*:
7 when *faith and knowledge* are with you, matters of ſo light importance, in reſpect of *life and workes*: when to this end you tell vs againe, that *Chriſt &*

the Apostles spake much more of thinges to bee doone, than of things to bee knowne: of good liuing, than of right vnderstanding: that fewe are damned for lacke of knowledge, which commonly all men baptised haue sufficient (except in time of heresies) but many thousands for ill life daily, that the parts in man which appertaine to vnderstanding and knowledge, were not so hurt by the fal of Adam, as the parts appertaining to action: to know much (of those thinges that appertaine to Religion, and the seruice of God: for otherwise you wander from the matter you spake of before) is a pleasure, but to do much is a paine: and 8
that the Scriptures and the ancient holy fathers haue made great and long discourses, ample volumes, and many bookes, about this second part of Christian Diuinitie, which consisteth in action, but (if wee supply the other part of your meaning heere, out of the former place, whereunto your selfe do refer vs as) haue written little to speake of in comparison of the other, of that which belongeth to faith and knowledge: when talking likewise of the reaping of 9
glorie in the life to come, you come in so odly with this correction; if it bee our good hap to come to it: when comming to the ioy that Angels haue in 14
the conuersion of a sinner, you put in a parenthesis of your owne, that they will not cease to pray for 17
vs while we are reading: when as comming to the storie of Isaaks going foorth to meditate or pray, (what time as Rebecca was comming home vnto him) you do not hold your selfe contented with so much as the Scripture setteth downe, that at that

time

time so he did, but must needs stretch it further, alledging that place to shew, that he *was wont also to do it*: when you so specially tell vs of *mortall*
19 *sin*, as though that some other sinnes there were, which in the iudgements of God deserued not
25,32,34. the curse of the law: when as you so often and so
35,37. so plainely set downe, that to this end we are sent into this world, to serue God in this life, and, *by that (our) seruice, to gaine euerlasting glorie in the life to come*; and euer teach vs to *gaine heauen by our works*, throughout your whole third chapter (and yet but cogd in by your selfe, as the place it selfe
25,33. bewrayeth, as before I noted:) when you restraine the time of our redemption vnto the time of Christs death and passion (or rather, as you meane, vnto the time of his harrowing of hell) as though that none (by the vertue of his passion following) were redeemed before: when as you tell vs of the
35 foolish Virgins, that they were *innocent from sin*, and yet shut out, *because they lacked but the oyle of*
39 *good works*: when in good sadnes you will seem to make wearing of *haire-cloth, lying on the ground, & beating of the bodie*, to be so necessarie and so forcible helpes against sinne, cleane forgetting in the meane season, that faithfully to do the woorke of our vocation (euerie one no more but as hee is called) is of such power to bring downe the bodie against sinne, as that we neede neither those, nor anie such other friuolous meanes, that are not commaunded in the woorde of GOD; but may well passe them ouer, eyther to bee talked

of,

of, of such as you are that are farthest from them, or to bee vsed of those that liue idlely, and are not occupyed in their calling: when as you do so 41
boldly sort into the number of such *almes-deedes*, as are by the worde of God approoued, the setting vp of *Chaunteries*, and of such *Abbyes, Nunries, Priories, Hirmitages, and such like*, as wee had of late amongst vs; when besides you tell vs, or at least insinuate, and would faine haue vs beleeue, that those our late cloisterers and chaunterie priests, *were so holie a people*, that they left *the world. and betooke themselues onely to the contemplation of heauenly thinges*; and in this case make no *quaestion*, but that when those fore- Ib.
fathers of ours *plucked* those thinges *from their children and posteritie*; *and bestowed them on behoofe of their owne soules*, yet were they *deedes of charitie* notwithstanding: when as thereupon Ib.
you complaine, that now-adayes men doo not bestow their goodes to *the ease of their soules in the life to come*: when as you teach vs to *purchase the* 42
*prayers of others*, *that by their intercession wee may enioy life euerlasting*: when as in so fewe pages (for you see that I haue not chosen them out, but onely taken them as they lie together) you come in with so much such trumperie as this, and somewhat more than I haue alledged, and holde on that course throughout your whole booke (& euer lightly the farther the worse, so oft as you can find any opportunity, so to smite your former rules of godlines with that infectiō in you)

on can

can you haue the face to beare vs in hande, that theſe things can in no wiſe deſcend of thē, whoſe fauour and ſpeech wee knowe well inough, and whome wee ſee ſo fully reſembled in this pedlary ware that you haue brought vs? But if you were indeed perſwaded, at leaſt if you did certainly knowe (as you would beare vs in hande that you did) that there is no reaſon why it might bee probably thought, that a good report of it might very well deſcend from thoſe Schoolemen, that before I ſpake of it, what then is the cauſe, that (hauing ſo cleere aduantage therein) here againe you flee ſo faſt to thoſe accuſtomed ſhiftes of yours? How commeth it to paſſe, that in no wiſe you wil vnderſtand of whome I ſpeake, and whome mine owne wordes do plainely deſcribe? Or what need had you both to alter my very words: & to change the pointing of them to your aduantage. As touching the former, you know well inough, that diuiding the ages that haue beene before from the Apoſtles time to this age of ours, into a couple of principall parts, the Diuines that wrote in the former ages, are generally called the Doctors, or Fathers: and the others that wrote in the times that were ſince (and yet before this age of ours) are generally called Schoolemen likewiſe; as thoſe alſo that haue written ſince in this our age, the late or newe writers. But whereas, although that name be generally giuen to al the writers of thoſe latter ages (as your ſelfe dooth know, and can giue them none other, but that ſo you could haue had

no

no cauſe to cauill) yet, becauſe that it is more properly giuen to certaine of them, therefore did I in plaine words ſo diſtinguiſh: firſt, ſhewing which ſort of them I meant (whom you alſo do know, & may not denie, to treat very often and much of ſuch matters, and thoſe not a few of them neither) and then ſheading out the other ſorte of them apart by themſelues, thoſe that were *occupied about the controuerſies that were moſt in queſtion among them*, which alſo you know, was not ouer ſtraight a limitation for that ſorte, conſidering the great controuerſies, that were in thoſe ages with moſt of them. How is it therefore, that this beeing ſo wonted a thing as it is (and the matter it ſelfe ſo plain) and my wordes directly leading from thoſe, that you would haue mee to vnderſtand, and plainely pointing vnto others (whome you ſet by) both by the limitation of theſe words, *certaine of them*, and, *as they are tearmed* (which you ſtrooke out) and by further deſcription alſo: yet notwithſtanding, euen thereupon onely you doe ſo deepely charge me with ignorance, not for any thing that my ſelf had ſaid, but onely for that which it pleaſeth your fatherhood to father vpon mee? As touching the latter, of altering my woordes, and chaunging the pointing or diſtinguiſhing of them, to make them ſquare better to your purpoſe, lay but my wordes againe before you, and compare them with theſe of yours, and ſoone ſhall you finde ſo much as I ſpeake of. For whereas I ſaid, that it ſeemed to be moſt of all gathered out of thoſe that I noted, and

He altereth my words, & changeth the pointing, to make them ſquare better to his purpoſe.

afterward againe, *me thought* we had in the booke it ſelfe, that which might lead vs to this coniecture: you haue put in, that I *well perceiued &c.* & wheras I did not affirme ſo much neither, ſo abſolutely of the whole (although for the moſt of it, very wel I might) but limited the ſame by two ſeueral ſpeeches (firſt, that it was *moſt of all gathered &c*; and then afterward againe, *eſpecially for the inuention of it*:) you perceiuing that theſe limitatiõs made the matter to come ſomwhat ſhort, to giue ſo iuſt occaſiõ of quarrell as you would haue had, ſtrike them both forth, & make me to pronounce it abſolutely of the whole, making me to ſay, that *I well perceiued that this booke was gathered, &c.* So likewiſe for the pointing, whereas my ſaying was, that it ſeemed moſt of al to bee gathered out of *certain of the ſchoolmen (as they are tearmed) that liuing in the corrupter time of the church, did moſt of al by that occaſion treat of reformation of life, &c*; you part this ſentence, which I made entire & one in it ſelfe, into two members, the one, that it was gathered out of ſchoolemen; the other, that they liued in the corrupter time of the church. Which, although you doo but with a ſemi-colon (which notwithſtanding was too much by 2. degrees, becauſe there ſhould haue bene there no diſtinctiõ at all:) yet by better conſideration of your maner of pointing in diuers places (vnleſſe the printer hath failed therein) it ſeemeth that you meant to put the whole power of a colon or midle diſtinction; & then was your fault ſo much the greater.

For

For a rich man (they say) it is a shame to be a thief. If therefore you had such aduantage against mee, what need you then so cleane to leaue out, that which made against you: and to alter and force that which remained, so much as you doo? If you had not that aduauntage against mee, by anie thing that my selfe had set downe, till you should haue holpen it, and framed it better to your purpose, were you yet so desirous to reproch, that rather you would breake through vnto it by so hard conditions, than let it alone vntill you were iustly occasioned thereto? If this be your maner, howsoeuer we need to care but litle for your pen: yet I see verie well, we must needes looke to your fingers.

8 In this place you doo not content your selfe thus to haue drawne your hand on me alone: but needes must you ride on others also. And first you labour (vppon your griefe conceyued against mee, and supposing mee to bee my Lord Archbishops chaplaine) to load manie of vs togither with the reproch of ignorance: setting it downe in plaine speech, that *much learning is not required to the dignitie of beeing an Archbishops chaplaine.* Concerning which matter, there is no great need to make you answer. We are not now to vie our learning: God make vs learned vnto saluation. He hath learning inough, that knoweth Christ, and rightly doth vse the learning he hath. If you haue gotten so much more than your fellowes, that you can charge so manie with ignorance,

Of the want of learning that he in his vanitie doth charge vs withall.

ignorance, firſt, wee would haue you to giue the glorie to God: and then, comming home to your ſelfe againe, to take good heed that you carefully keepe within the boundes of ſobrietie and modeſtie, notwithſtanding all that learning of yours. This being done, then doe we thinke that it were very meet that you brought it foorth, to the helpe of vs and others that want: that as heretofore we haue heard of this your learning (of your owne mouth) more than once or twiſe, as we take it; ſo at the length we might ſee it alſo, and find wherin wee might iuſtly account our ſelues behind you. Would you once do that, you ſhould not need, ſo oft by wordes to put downe vs, and aduance your ſelfe? We would then giue you the place, without any more buſines; you ſhould enioy it without contradiction. Thus much alſo wee would wiſh you to remember withall, that Sathan the old enimie of mankind, who firſt vſed the ſerpent for his wilines to deceiue the woman, to this day alſo verie much delighteth to make his choiſe of ſuch ſerpentine heads, that ſo he may the beter beguile the people of God. But I pray you Sir, are you (in good ſadnes perſwaded indeed, that our Biſhops chaplaines are ſo farre inferiour in learning vnto you, and your fellowes? Then I on the other ſide wold wiſh you not to rippe ouer far in that matter, leaſt you find it to fall out in the end, that euen but Biſhops chaplaines with vs, are more learned than Biſhops themſelues with you. But to goe no higher than to your ſelues, what bookes or writings

what

what disputations, or other exercises of learning whatsoeuer, in diuinitie, in humanitie, in the tongs or in historie (or whatsoeuer els you can deuise) are you able to shew, wherin there was found anie want in vs, or anie better store in you? Or which of the Artes, or what good learning is better aduaunced, or plainlier taught by those that are of your profession, than it is by those that are of ours? On the other side you cannot denie, but that both you lay wallowing in verie grosse ignorance, till you were quickened vp by vs; and that in many things we haue made you giue ground alreadie: as also it is not vnlike, but that, if you would haue stood vnto it, long ere this you had beene cleane chased out of the field of al good learning. Which of you al (now thinke of the best: you must withdrawe your eies from your selfe, and from such others as you are) was euer able in learning to stand vnto the cause you had in hand? Supposing at the first, that the Scriptures would haue serued your turne, were yee not faine to abandon them, and to flee for helpe to the Fathers? And when thence also you were beaten out, were you not fain to run to the Church, and there to entrench your selues in this, that the Church can neuer erre? As nowe likewise, when you see, that in that also you cannot be safe, nor able to stand against the forces that come against you, your onely helpe and last refuge is, the perswasion of your owne conscience, that so you haue beene taught, such is your conscience, and so you beleeue. And yet I denie not,

How the aduersaries euer haue shunned, & yet doe, the triall of learning.

but that sometimes you come foorth with some flourish or shewe of learning: but yet to no purpose, because that all such furniture of yours, is but as a band of scattered men, oftẽ foiled & vanquished already, & such as now wil abide or stand no longer togither, but only till the enimie come. When the captaine, being hardly followed on by the enimie, retireth his souldiers within their trẽches, or to any other strength or place of defence, is it not a token, that himself & his company is ouer weake to keep the field: yea, though himselfe and his soldiors too, should vaunt neuer so much that they could? To come vnto your selues, it is your manner now-adayes to talke much of learning, to aduance your selues aboue the moone, to make others as grashoppers in your sight: and yet notwithstanding what one controuersie is there (of anie importance) wherein you will stande to the triall of learning: what other thing doo you with all your confederates, but onely retire them to their trenches? What other learning is it that you teach them whereby to defend themselues in those causes, but onely that so they are perswaded, and that their conscience already is setled, & may not be mooued? Had you any helpe at all in learning, would you not teach it those your adherents? Nay would it not runne as fast among you, from one to another, as other things are woont to doo that make for your purpose? Or are you so readie to helpe one another in other matters of lesse importance, and could you bee so forgetfull

or so careles in this? No,no: there is another matter in it. You haue therin a priuie maime: it is not in you,& that is the cause that you do it not. Goe talke of our learning among the ignorant; and of the goodnes of your cause, to those that beleeue all that you say: we knowe well inough,that your cause is naught,& that you haue no learning at al that can defend it. What faire offers haue often bene made you,your selues do know,& cānot denie,if you would: how weakly you haue behaued your selues in answering of them,though you can not find in your harts to acknowledge, and make your frends beleue you do not see it;yet others do see it,and glorifie God, that now the nakednes of that strumpet of yours is so discouered,that al mē may see,that she was nought els,for all her glittering wherwith she hath now so long deceiued vs, but onely an arrant harlot, most odious to God, a detestation to the godly, & yet notwithstanding, (& that in the iust iudgements of God)a snare to you. For it was meet that her illusiō should be strōg vpon you, that hardened your harts against the gratious calling of God,& could neuer yet to this day be induced to receiue the loue of the truth.

Hee is so wearie of being so roundly handled in matters of cōtrouersies, that now hee braggeth vs with an other argument, to till vs aside frō dealing any longer in this.

9 Hauing so spoiled so many of vs at once, of al our learning,belike you are in som need your self, when you scamble so harde with those for it, that haue so litle by your own confessiō) then you put with full sailes & a trim gale of winde, into an other fancie of yours,as mad as this that is gone before; and supposing it to be an hauen, where you might

might well and safely harbour, needes would you arriue, and come on shore, but it is but a sand-bed; you are deceiued: it holdeth you of; and will not suffer you there to land. For now with one breath (but it is but a vaine blast) you do both vtterly deprive all vs, of abilitie and power to make anie books or treatises of *deuotion, pietie, and contemplation*; and challenge that to be a feat belonging to your selues, yea *proper and peculiar to you alone*. And (but that I am nowe to keepe mee onely to that, which is in this parte of your præface which you direct against me) it were a sport to see, what reasons and Scriptures you gather togither towardes the ende of this your wandring and wrangling præface, and how you vrge them to make for your purpose in this matter. But are you so perswaded indeed? No, not so: it is an other matter you shoot at. You know, that you had (for your glorie, and for your bellies) very much of late corrupted the truth of Christ, & that in such sort you had setled your errors in the hartes of the ignorant, that they cannot be cleane rooted out yet. And now, because that wee are so busily occupyed, in laying foorth your manifold errors and corruptions before the people of God, by the Scriptures, by the Fathers, by Councels, and al (which is the thing that in this age of ours, and as you had corrupted religion vnto vs, was, and yet is, most of all others to bee done of vs) this doth go so neere vnto you, and you find your selues so netled withall, and so little able to stand against it, that nowe you crie for bookes of

deuotion. And heere it is not vnwoorthy the marking, that so soone as you haue abased vs in matters of learning (to aduance your selues) immediately you are so deuout, & cal so hard for books of deuotion: remembring belike, that how vnlearned soeuer then, in your sodain passion you had made vs; yet you found, that wee had alreadie so hardly beset you in matters of learning, in all the controuersies that are betwixt vs, that now you thought it best to call vs to bookes of deuotion; that so the follie of Gahal of old might be the more liuely re- *Iudges 9.*
presented in you, vnto this present age of ours. For as he, in the absence of Abimelek, had made light of him, but the next day after, when he was come needed then to be egged on, turned his backe, and was ouerthrowne: so you likewise, that in a little forgetfulnes what foils you had taken in the matters of controuersie that are betwixt vs, so boldlie bereaued vs of all good learning, by and by after, vpon better remembrance of those matters, brag vs so hard with bookes of deuotion, that in the controuersies it seemeth you graunt, that you are not able to go any further, and list not to hold the field any longer. But as Zebul thereon saide vnto Gahal, so might any one of your frends say to you likewise: *Where is now thy mouth that saide, who is Abimilech that wee should serue him? Is not this the people that thou hast despised? Go out now I pray thee and fight with him.* Againe, what *deuotion* is it you speake of? For if you do content your selues with such as the written woorde dooth teach vs, it is so

vaine a quæstiō for you to demand, & that in *sinceritie*, which of vs haue written of any such matter, that it is not woorth any answer, but rather to stand by it selfe, for a note of your follie: when as it cānot be vnknown to you, but that so many of vs as haue written, concerning the institution of a Christian, haue effectually handled that matter? See Caluin theron in his Institutiōs, & Musculus in his Common places, (books that cānot be of all others, vnknown to you, & therfore I rather name them) & marke then, whether you find not matter in them, concerning *deuotion, pietie, & contemplation*, that you will graunt, to haue ouer-reacht your self therin. The same may be said of many others. Marke againe, whether in the said booke of M. Caluin, you do not finde him specially to treat *de vita hominis Christiani: de abnegatione nostri: de crucis tolerantia: de meditatione futuræ vitæ: & quomodo vtendum præsenti vita*. Are these no *treatises of deuotion, pietie, &c.*? And how effectualy he hath done it, the matter it selfe will testifie. The Scriptures you know, do altogither treat of *deuotion, pietie, &c.* & these (you cannot denie) are now much more fully expoūded, & more seriously by vs cōmended to others, than they are by you without comparisō. Other places doo more specially treat therof; as the Ten Commandements, & much of Deuteronomie, & namely that song of Moses; the whole books of Iob, the Psalms, Prouerbs, Ecclesiastes, & the song of Salomon; certain places of the Prophets also, but especially of the Euangelists & Apostles,

Apostles, as namely those 3. chapters of S. Matth. of the sermon of Christ on the mountain, & many others. And are not al these as faithfully expounded by vs, as by you? Or do you find, that deuotiō therin is wanting in vs, more thā in you? How say you to M. Caluin again vpon the Psalmes: & in that which he hath done vpon Iob? can you tel vs where to find among your writers, so many good lessōs of *deuotion, pietie, &c.*? Luther also, in this accōut, I am sure, you wil grant to be ours. And how mightily he beateth downe the estimation of all things in the world, euē of the greatest excellencies in man: & how notably he raiseth vp the inner man to those heauenly & eternal things that are in Christ, as in many other places besids, so especially in those his Cōmentaries on the Epistle to the Galathians, it cannot, or ought not to be so far vnknown to you. The argument of the Epistle to the Hebrews is not of that nature, that it doth so readily yeeld that kind of matter, in the iudgement of most men. And yet how notably and fitly doth M. Deering in his Lectures theron, in manie places, so aduance that which is true godlines indeed, that you cannot finde any of those your late maisters that you named, any where to be preferred before him. Erasmus also I thinke, pleased you not so wel, that you wil take him for one of yours. How say you to his *Enchiridion militis Christiani: & de præparatione ad mortem*? Are these no *treatises of deuotion, pietie, & contemplation*? How say you to those that wrote the *Centuries*? Haue they not a

ſpeciall title *De moribus Chriſtianorum*? And can you find nothing therein, that *treateth of deuotion, pietie, and contemplation*? *Chitrei Regula vitæ*; and *De morte & vita æterna*: *Rituus de conſolandis ægrotantibus*: as alſo *De ſtultitia mortalium in procraſtinanda correctione vitæ*: *The Sicke mans ſalue* by Thomas Becon: *Pſychopharmacon Reibmardi Loherichii Hadamarii*: Bradfords moſt godly & heuenlie meditations, and many others of like matter, are (no doubt) very well knowne vnto you, if you be but of halfe the reading, that you would beare vs in hand that you are: but you can find nothing in them, that concerneth *deuotion, pietie, and contemplation*. But hereby you declare, what kinde of *deuotion, pietie, and contemplation* it is, that you ſpeake of: ſuch as is either groſſe idolatrie, or ſuperſtition; or at leaſt conſiſting but onely in ſuch outward exerciſe as the Apoſtle ſetteth aſide, and alloweth not to ſtand for anie part of true deuotion. But hauing ſo denied this facultie to vs, it is an other paſtime to ſee, on whom you beſtow it. For on whome do you beſtow it, but on your ſelues? it is a thing *peculiar and proper to you alone*. A proper matter indeed, and a likely thing to bee true, that ſuch as are ſo groſſe idolaters (in whome by good warrant we may looke to find, almoſt all the iniquity that can be named) ſo vnſhamefaſt maintainers of the ſtewes; ſo open defenders of ſo peſtilent trecheries againſt their Princes; ſuch as in ſome caſes make no conſcience at all of periurie; yea and the meaneſt and baſeſt ſort of theſe alſo,

How arrogantly he challengeth to him ſelfe and his fellows, that which is the fartheſt of frō them of al others

and

and that is more, such as of whome the choise and chiefe of al, euen at their deaths, haue (for the most part, no one sparke of any true deuotion or pietie, nor so much as humilitie neither: yet notwithstanding should now account their copper so verie good siluer, that they can so easily perswade themselues, that they alone, and none others, are the men that can onely treat of *deuotion, pietie, and contemplation*. Haue you so long abandoned marriage, and stained your selues with all pollution? Haue you wallowed so long in so abhominable and restles whordoms, with that most shamelesse strumpet of Babylon, and with all manner of vncleannes and wantonnes with her, that nowe, when the skum of that your vncleannes is gone to the bottome, and setled there (because you would not take it off in time:) yet notwithstanding you can account your selues to be the holy ones of all the world; and that none others can treat of holines, but you alone? Nowe fie on the folly of such presumption: it is a world to see, in what a paradise you would settle your selues, if others would but let you alone. But belike your selfe did surely dreame it, or els you could neuer haue had so strong a perswasion therof, as hereby it seemeth you had. But, if I may be so bolde as to awake you a little without offence, may it please you to wipe your eies, to looke vp, and to consider, how you & your fellowes imploy your selues in such kinde of labour: you I meane, that are at this day in wilful banishment for your conscience sake (as yee pretend,

How properly they themselues are occupyed in writing bookes of deuotion pietie, and contemplation.

tend, and boldly beare the world in hande) from this your natiue country of England; sauing onely when it pleaseth you to steale in (to your own aduauntage, and to helpe forward some wicked practise. For as for those others that you alledge, of former times, and of the learned of other countries when you come to this præsent time, your portion is little or none in them. In all ages and places God is woont to stirre vp some, to rebuke the loosenes of those dayes wherein they liue: especially, when that great loosenes, that popish idolatrie brought in amongst vs, did so mightily prænaile as it did; and yet dooth at this time also, in all those countries where yet it raigneth. Whereas therefore those that you haue named, doo appertaine either vnto former ages, when popery raigned, or to those countries that yet are in that miserable captiuitie, and so consequently to those times and places that abound in all manner of loosenes, and could not then, and cannot yet get the opportunitie, to debate the controuersies of Religion, nor to sift out the corruption thereof, what other thing were the former then, or the latter nowe able to doo to better purpose, than to inueigh so much as they could against that loosenes, that so much ouer-whelmed all godlines amongst them? But now when we come vnto you, our discontented countrymen of England, such of you especially as are the greatest stirrers and sticklers in these our dayes, wee would gladly knowe of you,

whither

whither wee might goe, or where wee might seeke, to finde anie of you all so tollerably occupyed. To Rhemes? But wee see well inough, (and too much a great deale) what matters you hammer out on your forges there. To Rome? What is it else, but euen the verie nursery it selfe of all these treacheries, whereabout you haue beene so long imployed, against the lawe of nature, of man, of God; and what other thing is it that there you doo, but that first you learne those Italian feates, and then, that you vndergoe the charge, and addresse your selues to put them in practise? Or shall we seeke out where otherwise you are, heere and there lurking (with those that are most like vnto your selues) within the lande? Wee may long seeke you, before wee can finde you: you lie so close, and so much disfigure your selues besides. But whensoeuer we find you, we are sure of this, that wee cannot otherwise finde you occupied, than in defacing the present state, and the truth it selfe: and laying the platforme of some rebellion or wicked practise; or putting the same in execution. As for bookes of *deuotion, pietie, and contemplation*, write them who will, you are not the men that will trouble the world with any such matters. Let others take the paines to doo them: it is ynough for you, when they are doone, to take vnto your selues the glorie of them. Though you bee not of that disposition nor temper, that you can occupie your selues with so honest, and godly

and

and peaceable affaires: yet, when they are done, your temper can beare it well inough, both to make them as pack-horses vnto you, to carie forth your errors withall; and besides that, to shrowd your credits, and couer your practises, vnder the claime and title of them. But that you do so busily take vp (and that in your owne person too, loth to trust your harbinger with it) all the roomes in the *Catholike Church*, that none may haue place there but your selues alone (who of all others here among vs, are fartheſt from it) that so it might the rather bee thought, that this mint (of coyning bookes of deuotion) goeth onely with you, and that (to that end also) you make the truth of Christ so to participate the very power and force therof, to your most loathsome ridiculous popery, as though it could not stand without it: both these pointes are of such a nature, as that the boldlier you doo auouch them, the lesse doo wee neede to make you answere.

Of the faults that he findeth in the Resolution. How iniustly he chargeth mee with corrupting, falsifiyng, &c.

10 And now that you com to the books themselues, first you begin with the Resolution: and therein first you charge mee with very ill dealing throughout the whole; and then you come vnto certaine particulars. The ill dealing that you lay to my charge throughout the whole, is no lesse than *corrupting, falsifiyng, and mungling of this your booke, and of the Fathers and Scriptures* alledged therein: as appeereth in this place of your præface; and in the title, annotations, and table it selfe of this your new booke. But are you so liberall, to

charge

charge me so deepely, vpon so small occasion as this? Had you any thing at all cleered your selfe, of the selfe-same kinde of dealing, which hee that set out your former Resolution, vsed towardes the originall copie, as before I noted by verie good proofe in my præface to the Reader, and out of the third, and beginning of the fourth chapters of the first part thereof; or but your fellow to whom I pointed in mine Epistle; then, both I could haue borne it better; and others might haue thought that you had proceeded more orderly vnto it. But you were taken with the manner: and finding no way to helpe your selfe, you thought best to passe it ouer with silence; and with open mouth to lay that fault to the charge of others so much as you might. But to let you alone with your owne doo-ings, and to deale no further with you, but onelie so far as is needfull to answer your wrongful charging of me, did I offer anie other discurtesie vnto you, but only that in quietnes I left out that which I saw could not wel stand? Did I it with any contumelie, or bitternes towards you? And did I not plainly professe vnto all, what it was that therein I had done? Did those few things that I added, or my parentheses (as you call them) put anie thing in that was contrarie to your profession, or disagreeing from the argument that you had in hand? If you found any of those things in mee, how is it that you haue not brought them to light? If not, what colour of reason had you therein, to exercise the bitternes of your stile against me? Are you so far

Being taken in the manner himself he thinketh best with open mouth to lay it on others.

farre priuiledged, that you may set downe whatsoeuer you list, without controlment? When you are disposed to set foorth error, may no bodie else maintaine the truth? Must you haue that libertie and freedome, to sende vs in whatsoeuer you list: and must we bee tied to accept of all? When you haue taken the Fathers and Scriptures captiues, and abuse them at your pleasure, and very dishonorably hale them after you, may no bodie stir to cut asunder their bands of captiuitie, and to set them free from such slauerie of yours? When wee find you to haue dealt so verie iniuriously with the godly Fathers, and with the Scriptures themselues, must it needes bee *corrupting, falsifying, and mangling*, to redresse the same? But, that you are so desirous to make your case all one with theirs; you are to know, that you are but a scholler: you are no Father. If it were ill doone, so to deale with the Fathers: is it therefore ill doone so to deale with you? If their writings were authentike, and such as could not bee amended, must yours needs haue that priuiledge also? You are too hastie: you should first win it, before that you weare it. But that you thinke is substantially doone. And how? Forsooth diuers of you haue charged vs with such matters: and some others besides of our owne companie, (as you doo charge them) haue affirmed the like the one of the other. Howbeit for this matter, you shewe your selfe, not so much to desire for to haue the thing it selfe to come vnto triall; as to holde your selfe ful-

Vpon how weake a ground-worke he buildeth this greeuous charge

lie

lie contented and satisfied, if you may bee allowed so to haunch at our credite, and yet to bee suffered quietly to passe away therewith: you do so faintly grow to the matter; and keepe your selfe so farre off, from that which concerneth the triall of it. For although you would seeme to say somewhat that might bee of force so to charge vs: yet do you finely giue it the slip, & take vnto you another course. You alledge no place by vs corrupted: you tell vs not what Father, what Councell, what Scripture it is, that we haue so abused. Had you named any (such as are not answered already) you knewe that the matter had come to tryall: but that, you loue not. You know the weaknes of your side so well in these causes, that you thought not good anie further to prouoke the triall of it. And what is it then whereon you relie, and which you haue chosen to giue some credite to this your slaunder? What is it els, but onelie the bare report of certaine others? Some, your owne fellowes, whose mouths are found to be no slaunder, who long since nowe, and verie often haue shewed thēselues to be more readie so to charge vs, than able to prooue the least parte that they speake, whensoeuer their sayings are brought vnto the triall: some others againe that are neerer to vs in their profession, and yet at variance among themselues, and so in heate of contention (it may bee) haue reproched each other much like as you doo charge them. But you knowe well inough, that neither the whole company,

company, nor euery particular person of any profession, is to be charged with whatsoeuer any one, or some few of that profession shall take in hand: and that among the best that euer were, all were not sound; or at least, either spake not, or wrote not so circumspectly as they ought to haue done. So falleth it out, that whereas you had to prooue the thing in selfe (seeing that needes you would take vpon you in such sort to say it) yet bring you no more, but onely that some others haue said it: and those also either at variance amongst themselues, and so not yeelding in any such speeches sufficient ground-worke wherein to build an vndoubted assurance that so it is; or els (which is more) our mortall, and sworne, and knowne enemies, and therefore such as make no conscience at all to say the woorst that they can of vs without any euidence or colour of truth, and the best that they can of themselues, as directly as can bee deuised against the truth. For this matter therefore, I need not to giue you any other answer, than onely that same that your selfe bringeth with you. Dead payes, you know well inough will do little seruice in time of need. You bring but a vaine flourish & shew: and when you would rather haue noted somewhat your selfe; you are faine notwithstanding to go to heare-say, and there to take vp your lodging for this. But if wee bee disposed to charge you with the like, we neede not run to that poore helpe of heare-say for it: but we can turne you to the places themselues, and those very manie

both,

both heretofore, and now alſo.

11 But two ſpeciall pointes there are, which if I ſhould but generally lap vp with the other, it may be, that therein you would account your ſelf to go away with ſome aduantage: whereas on the other ſide, the matters are ſuch, as that therein alſo the aduantage that is, is againſt your ſelfe. For firſt, as touching thoſe ſentences of Scripture that you bring in, (the one of the *ſeared, and yron-burned conſcience*: the other of thoſe that *ſin wilfully and dammably in their owne knowledge and conſcience*, both which you would haue to ſerue your turne againſt vs ſo far as you could) I muſt do you to vnderſtand, that they are for the truth, and ſo make nothing at al for you, but altogither againſt you. For concerning the *ſeared and yron-burned conſcience*, whereas we read of two vſes of the ſearing-yron (the one to ſeare vp and ſtaunch the bloud, when ſome part is new cut away; the other to ſet on a marke, or a burne, eſpecially vpon notorious offendors, that others may know them) as the former of them, in all reſpects, and to all purpoſes, agreeth as fitly to you as to anie, for that nowe you haue giuen vp your ſelues to a reprobate minde, and ſolde your ſelues to all iniquitie, without anie ſenſe or feeling at all, but altogither hardened in your wilfull reſiſting of the truth, and froſen vp in the dregs of your ſins: ſo the latter of them commeth neereſt to you of all others, and cannot ſo fitly be applyed to anie other, as it may vnto you. For in you do we finde, and in your for-

The places that he ſpecially toucheth, doe readily turn to his owne reproch.

Of the ſeared conſcience.

heades, both thoſe burnes or markes of reproch, which in that place the Apoſtle dooth ſpeake of, and in the verie next wordes that follow: I meane the forbidding of mariage, and meats which God hath created to be vſed, with giuing of thankes of thoſe that are faithfull, and knowe the truth. Seeing then the Apoſtle told vs before, in what ſort they ſhould be marked, & now we find the ſame ſo euidently and plainly in you: there is no way for you to ſhift it off, but that needes you muſt be of that diſfamed & ſtigmaticall company, that the Apoſtle there deſcribeth. I know that heeretofore there were others alſo: for that is euer the nature of the world, in all ſortes of corrupt religion, to haue a great peece of their deuotion in thoſe matters. But what is that to you, to helpe out your ſelues from that account? You may well get others vnto you: but you can neuer get out your ſelues. And although there haue beene ſome others, that in ſome meaſure haue doone the like: yet are you able to name none, that haue doone it ſo much as you. So likewiſe in the other, of *ſinning wilfully and damnably in their owne conſcience and iudgement*, as it alſo euen of it ſelfe, and at the firſt ſight did neuer agree more fitly to anie, than it dooth to your ſelues: ſo might your ſelues verie plainely perceiue it (if you would examine the matter ſincerely and truely) by the great contrarietie and contradiction that ſo plainely appeereth in your profeſſion. For whereas you profeſſe your ſelues

Of ſinning wilfully in their owne conſcience.

to

to holde all the whole Scriptures, the olde Teſtament, and the new; although it may ſeeme that you doo it, not ſo much for anie good heart that you beare to the woorde of God, as to auoide the outcrie & ſhame that otherwiſe you muſt needes ſuſtaine among men: yet ſeeing that you doo ſo profeſſe the written word, & it againe ſo directly goeth againſt many points of your profeſſiō, what do you els, but *wilfully & damnably ſin euen in your owne conſcience & iudgment*. Inſomuch that it is not onely granted by diuers of you, that in your profeſſion diuers things might wel be amended: but alſo it hath bin by certain of your ſelues affirmed, as touching ours, *that it is the truth that we affirme*, & yet neuertheles haue ſaid withall, *that the ſame was not meete for this preſent time, for that it could not bee taught or publiſhed without the detriment of the Apoſtolike ſea*. Then as touching Athanaſius, whom you bring in to make a greeuous cōplaint *againſt the Arrians, for corrupting the firſt Nicene councell*, we know indeede that you made him to complaine, that the Arrians burnt vp the canons of that councell, and deſtroied the copies therof; and this would you gladly let in to the perſwaſion of others, by this your ſmooth allegation therof. But the truth is, that after that once you had forged the Councell of Nice to ſpeake to your purpoſe, and were taken in the manner by the Biſhops of Affrike: then to ſalue vp this matter againe, you put an other forgerie thereunto, that ſuch canons as you alleadged, might

Acts and monumēts, out of Hen. Pantal. lib. 9. an. 1543. in the ſtorie of Mollius, one of the Italian Martyrs. Athanaſius abuſed and falſified.

well inough haue appeared, had not the Arrians burnt vp the copies, of which you make Athanasius himselfe to complaine vnto you. But this forgerie is so palpable, that many waies it bewrayeth it selfe: and by diuers of vs it hath beene alreadie so fully prooued vnto you, that I neede not heere againe to stand vppon it. So heere may you see the iust iudgements of God against you, and into how palpable blindnes nowe you are falne, that whereas you might haue brought many other Scriptures and Fathers to that purpose that you intended, that is, to shew that some are obstinate, and flatly refuse the manifest truth, and that heretikes haue corrupted diuers of the Fathers: yet notwithstanding must you light on these (and none others) that were so fit to bee applyed against your selues, and to bewray your owne ill dealing in matters of forgerie, which so gladly you would fasten on vs.

That he is made to speake like a good Minister of the Church of England.

12 The particulars that you lay to my charge, are some of them the same in effect, that alreadie you haue doone in the generall charge going before, charging me with corrupting, mangling, and leauing out such things as stand to your humour: but some others of them do varie therefro, & take an other course vnto them. Of those that are to the same effect with the other, some of them doo but concerne your selfe: others the cause that you haue in hand. Concerning your selfe, you are greeued at this, that I make you to speake (as you say) *after the phrase of Protestants, like a good Minister of England,*

*England*, and as one that had beene *trained vp in Iohn Caluins schoole*. But as for your speech I meddle not with it as it is yours: you may speake as you list for mee. But if wee shall heare you in that which is good, you may not looke to be allowed such a maner of speech, as may depraue the thing it selfe, and bee offensiue to those that heare you. We know your meaning well inough, and the intent of him that raigneth in you, the prince of darkenes. By your good will, you would giue no credite nor estimation to any thing at all that is good; but because that such a course were too open, therefore you can easily content your selues, sometimes to commend that which is good, so that you may do it in your corrupt manner, thereby to abolish the power of it. And in the processe of your booke we may indeed very well perceiue, that you care not howe you speake, so that you speake not *like a good Minister of England*: Sc thervpon belike you come in with your *Hebdomades*, *Depositum*, *Pressures*, *Confide*, and such like choosing rather, therby to seem to walke in the clowds than to go on the ground as they doe. But needes must there be a verie great desire to varie from others, where so harde opportunities are rather taken, than none at all. But what are those places wherein you find your selfe most greeued on this behalfe? Are they anie other but such, as wherein you would haue holpen out the credite of some corruption or errour of yours, vnder the name or title of others? Which if in this I haue not allowed

ed you to do, haue I therfore made you to speake as a *Protestant*, or one that was *trained vp in Iohn Caluins schoole?* Haue I at anie time forced you to impugn anie one point of your own profession, or to affirm any of ours? You haue made your search: but what haue you found? In what one place by you alledged, haue I offered that measure to you? My self did acknowlege what I had done, & how far I had gone for that matter: & though I would not suffer you to speake here among vs, in so corrupt maner as amōgst you would; yet on the other side, neither did I vrge you to determine with vs, in those controuersies that were betwixt vs. And therfore you haue not truly said, that in al *places, where conueniently I might*, I haue made you speak like a *good Minister of England*: neither had I at anie time anie cause to hope, that so good a worke might be wrought vpon you. I onlie amended certain of your grossest phrases, wherin of course (but of purpose withall) you carrie foorth some errour also: but I would you knew it, that we should hold him for a verie bad Minister in the Church of England, that hauing such occasiō to treat of true godlines, as here you haue taken, should so much relie on bodily exercise, & wander so far from the substance of that which you take in hande, and so weakely auow the truth as heere is doone. Againe, diuers of the matters that you handle, are so impertinently confirmed by the Scriptures, that you alledge (as partlie I noted before vnto you) that wee should not holde him for a *good*

*Minister*

*Minister* in our Church, that should apply them no better than so. One of your profession it might verie well become, but it were a shame for one of ours, to make no better account of the woorde of God, than to build such matter thereon as it neuer meant. And whereas you make so light account of Maister Caluin, that reuerend, and godlie, and learned Father, it is no newe thing vnto vs: wee knowe well inough, that beause he beareth you downe so cleane as he doth, & none of you al, nor altogither, are able to resist the power & spirit that is in him, therfore do you gnash your teeth vpon him, & ease your stomaks with such reprochful & disdainful speeches, seing that learning & truth do both faile you to incounter with him. The examples that heereof you alledge are. The first was, that wheras *you talked* (as you say) of *Catholike priests that heare confessions*, I made you to say, *men that be skilful to giue counsell*. And true indeed, that whereas you had so framed your speech, as best might serue you to restraine the wise & comfortable handling, & right managing of a christian soule, only to those whom you vntruly cal *catholike priests*, & withall to establish that lewd deuise of your auricular confession, & to make it a sacramẽt too: I on the other side (leauing those your contentious brablings) quietly expresst the matter you had in hand in such other tearms, as might sufficiently expresse the thing it selfe, & not leane to any of those corruptions neither. But as I forbare to name you; so may you see, that I

tooke not the place to our ſelues. Though I left out that vnruly and diſorderly companie of yours whome you would ſo faine commend vnto vs vnder the name of *Catholike Prieſts* (then the which they are nothing leſſe:) yet did I not ſo frame it, as that it might ſeeme to import none but our ſelues, by putting in the *Miniſters of the Goſpell* into their roomes; but left the deſcription as indifferent to you (if ſo you could imploy your ſelues) as I did vnto vs. This is the partialitie that heere I vſed: and the like might bee ſaide of both the others.

How little cauſe hee hath to cõplaine of thoſe few parentheſes that I had added.

13 Concerning the cauſe that you haue in hand the matter that you chiefly charge me withall, is, partly for that I haue put thereto ſomewhat of mine owne: but eſpecially for that I haue taken ſo much out of yours. That which I put to of mine owne, was ſo little in it ſelfe, and ſo indifferently and ſparingly done, that as you haue taken it nothing ſo greeuouſly as the other: ſo in truth you needed to haue found no fault at all. And yet notwithſtanding I will not denie, but that in this point you had the aduantage againſt mee, if there were anie thing materiall therein: becauſe that the mention thereof was omitted in my præface to the Reader, and the additions themſelues (in ſom few places) no better diſtinguiſhed. But now that your ſelfe haue made the ſearch, let vs ſee what it is that thereby you haue found. The places that your ſelfe haue gotten, and wherein you find your ſelfe moſt greeued in this kind, are in al but three.

and

and thoſe of no ſpeciall importance, but that well they might haue beene omitted by me, ſauing onlie that thereby you might better perceiue howe little cauſe you had to bee offended in this alſo. First you charge mee, that whereas you had ſet downe, that *our Sauiour beeing demaunded by a certaine Prince, how he might be ſaued, would giue him none other hope*, but onely by keeping the Commandements, ſaying, *If thou wilt enter into life, keep the Commandements*: there doo I *helpe the matter with a parentheſis, ſaying, he would giue him none other hope (ſo long as he ſought ſaluation by his works) but keepe the Commandements*. The next is, that *whereas you alledged out of Saint Paul, and out of the Reuelations, that men ſhall be crowned in heauen according to their fight in this life: I bodged in* (as you ſay) *this parentheſis (in ſome good meaſure) thereby to limit the Holy Ghoſt in his meaning*. The third, and laſt is, that whereas *you alledged plainly the words of Scripture, No man knoweth whether he be woorthie of loue or hatred in Gods ſight: I added this parentheſis (by outward thinges.)* Theſe are all the places that you charge me withall: I likewiſe do willingly acknowledge that for the firſt, & laſt, it is true; but as touching the ſecond, I ſay that there you haue ſomewhat depraued my wordes, from the ſenſe that I had giuē them. And now as touching my dooings herein, it was meet, that ſeeing you labour ſo much to eſtabliſh your owne righteouſnes, as to make a way to ſaluation thereby; and to keepe men alwaies in doubt of the fauour of God towardes

towardes them, ſo to make your owne wares more ſaleable to all (and to that end peruerted theſe places of Scripture, the better to ſhrowd thoſe naughtie errours, but gainefull vnto you, vnder the cloake and ſhewe of truth) I on the other ſide, ſhould bee as carefull, that no bodie tooke occaſion of error by either of them. Which how could I, on your behalfe, more eaſily haue doone, than by giuing ſo briefe an interpretation vppon thoſe places? eſpecially, when as my interpretation is ſuch, as is not mine, but borrowed of others greater than I (as your ſelfe doeth, or may knowe) and verie agreeable vnto the truth of the places themſelues. But as touching this place of Eccleſiaſtes (which alſo you haue not rightlie quoted) whereas it pleaſeth you to ſay, that you *plainely alledged the woordes* of that place, as *plainely* as you haue doone it, yet notwithſtanding, if you will take the paines to conſider of your dooinges againe, you may plainely perceiue, firſt that you haue added three woordes in the ende, more than the text it ſelfe dooth yeelde, by anie tranſlation whatſoeuer, (though yet notwithſtanding it ſtand well ynough with the ſenſe of the place:) then alſo, theſe woordes, *hee bee woorthie* (whereon the chiefe ſtrength of your ſenſe conſiſteth) are not found in the Hebrew it ſelfe, nor in Saint Ierome, when of ſet purpoſe hee interpreteth the place; although I denie not, but that in your common vulgar tranſlation (which gladlie

he you would father vppon him) it bee there (for this point) as corruptly interpreted, as it is heere alledged by you. So likewiſe, more ſpecially to conſider of that other place of yours, where you ſay that I *bodged* in that parentheſis (*in ſome good meaſure*) if you marke the place better, you ſhall finde, that I did not adde theſe woordes vnto the affirmatiue, as you haue fram d them (to your better aduauntage) which indeed had beene more obſcurely ſpoken: and that you haue corruptly cited both my woordes, and yours alſo. For you ſaide before, that *none ſhould bee crowned there* (in the life to come) but *according to the meaſure of his fight in in this world*: and thereunto cited thoſe places of Scripture, which yeeld no ſuch matter vnto you, but onely that ſuch as ſtriue heere, ſhall ouercome, and bee crowned there; without anie apportioning of it according to their meaſure of ſtriuing, as you had framed it. Whereas therefore you had further gone than thoſe places did warrant, and would gladly abuſe that alſo to the mainteinance of ſome of your errours, not caring in the meane ſeaſon howe you tormented a weake conſcience: which way could I in fewer wordes, and with leſſe alteration of thoſe that you had giuen mee, both haue anſwered thoſe places you cited, and prouided for the broken heart againſt ſuch diſcomfortable doctrine, as you would gladlie haue forced vppon it out of the ſame? Weigh then the

matter

matter a little better, and you ſhall ſee the *bodging* that you ſpeake of, to be ſo bound with the backe-bias that you put on it, that needes it muſt holde the contrarie courſe, to that which at firſt you meant vnto it.

Of thoſe follies and errors of his that I left out.

14 But to come to thoſe things that I haue taken out of yours, (which is the greateſt cauſe of your griefe againſt me) thoſe I grant are verie many, and ſuch as cannot bee particularly handled, but that needes it muſt grow to a large diſcourſe. But to take a neerer courſe, what one thing at all haue I ſtroken out of yours (of this kind that now you charge mee with) but onely that which was manifeſt popery; or at leaſtwiſe tended thereunto, in ſuch ſort as you had placed it? Whereas therefore ſuch vanities of yours are already (in theſe daies of the Goſpell) ſo manifeſtly diſcouered, and manie of our profeſſion haue in their writings declared the ſame, ſuch as are not anſwered by you as yet, nor euer can bee (as nowe it dooth plainly appeere, by ſuch weake endeuours as you haue made, in whatſoeuer you haue taken in hād) what reaſon was there, to leaue ſo groſſe corruptions therein: eſpecially when thoſe are matters of doctrine; and this booke of yours (if ſo I may call it) profeſſeth no other, but only to labour amendment of life? Muſt it needs be ſo greeuous to you that of theſe things that were of diuers argumēts, we might not take to our ſelues the one, but that needs we muſt take the other alſo? Need we your heathenifh fable of Purgatorie, to perſwade vnto

Purgatorie.

good

good life? Are not those infinite, and altogither vndeserued fauours of God the Father in Iesus Christ, sufficient to mooue those that are alreadie come in, to the knowledge, and feare, and loue of him; and the torments of hell (which are no fable, but true indeed) sufficient to bring into the feare of him, those that are without as yet? Or, if those cannot, can your fained Purgatorie doo it? May we in no wise thinke it sufficient to confesse our sins vnto God, and that with a true and godly sorrow, but that needs wee must reckon vp all to one of you (that so busily prie into all mens dooinges, and into the secret intents of alll for the better accomplishment of your owne vnclean, and naughtie endeuours) and bee content to vndergo, what you shall thinke good to lay vpon vs? When wee cleerely holde, that wherein wee haue offended our neighbour, wee are, in that case, to acknowledge our faultes vnto him, and to reconcile our selues againe: must wee yet haue anie other than God, to whome of necessitie we are further to resort, and to make our confession vnto? And as for your Satisfaction, when as wee make no question at all, but that we are euer to satisfie to our neighbours, for such hurts or wrongs as we haue doone vnto them; and otherwise also do readily graunt, that the more we haue liued in sin, the more carefull should we be to imploy the rest of our time in the feare and seruice of God: is there no remedie but that needes we must goe so farre with you, as to make that slender account of sinne, that, when

Auricular confession.

Satisfactiō.

one

one way wee haue ſinned, wee may an other way make amends vnto God for the ſame? Is it not ſufficient for vs to haue in reuerence thoſe holie men of old, that either to be ſafe from perſecutiō, or to auoid the generall corruption of the world, withdrew themſelues aſide to ſom godly exerciſe amōg themſelues; & thoſe that ſince in any other age haue done the like: but that needes we muſt haue in the like eſtimation thoſe belly-gods of yours, that of purpoſe forſooke al honeſt labor, to inioy their eaſe, & the pleaſures of ſin without cōtrolment? Or are you able to name any thing at al, wherein thoſe late Moonks of yours, were like to thoſe godly fathers before, vnder whoſe name you would ſo gladly cloake the moſt filthie pollution of theſe? Virginity & chaſtitie, ſuch as is vnfained indeed, we acknowledge to be the good giftes of God, & a part of that ſeruice, that, in their kind is very acceptable & welcom: chaſtitie alwaies, & in all ſorts whatſoeuer, virginitie alſo in ſuch as haue the gift, & are called vnto it. And may not this be inough for vs, vnles we make it a mean with you, both to iuſtle marriage clean out of credit for the holier ſort: & to couer thoſe foul pollutiōs, which your forced forbearing of wedlocke woorketh in you? As for wilfull pouertie, what talke you of it? Who knoweth not, that, that which is wilfull pouertie with you, is ſo full & peaceable inioying of al the welth & pleaſure of the world beſides, as is not found (where thoſe houſes ſtand, as they were wont) in any other eſtate or ſort of men whatſoeuer?

Moonks.

Virginitie.

Wilful pouertie.

uer? And why ſhould you take it ſo ill, that we ac-
cept not of ſuch Apparitions as you ſpeak of? As Apparitiõs.
if we knew not, both that we haue whatſoeuer we
need, in the written woorde, & that you haue be-
wraied, aſwel your infidelity, in that you haue thē
in ſuch eſtimation; as your folly in crediting of
thē. As for your chaſtiſing of the body, ſackcloth, Chaſtiſing
haircloth, & lying on the ground, firſt you neede of the body
not be ſo much offended with me, for leauing thē
ſomtimes out of your booke, when as your ſelues
do altogither leaue them out of the whole courſe
of your life & doings. But delicate wantons muſt
needs be talking of ſuch great matters: if not of a
certain humor they haue, ſo to content and flatter
themſelues; yet (at the leaſt) to make others beleue
that they haue ſuch thinges in ſome admiration.
But ſeeing they are allowed to you when you do
not abuſe them, may you iuſtly complain, if they
be withdrawn from you, when you wreſt them to
ſome abuſe? When you put holines it ſelf in thoſe
things, that are but bodily exerciſe only, or when
you would haue ſuch things to be of force to doo
away ſin: is it not time to looke to your fingers, &
to take heede that we leaue not ſo perilous wea-
pons in their hands, that either cannot tel how to
vſe them, or are diſpoſed therwith, to hurt them-
ſelues or others? When you bring them in, not as
things that are godly in thēſelues, but as exerciſes
tending to it, nor allow thē the power of ſatisfiing
for your former ſinnes, are you able to name any
place where they are put out? So likewiſe, who

is

Watching, weeping, abstinence, fasting.

is there but wil acknowledge, that watching, weeping, abstinence, and fasting, beeing rightly vsed, are verie good exercises of true godlines? that is, when our watching is, to bee aduised of our estate in the way of godlines: our weeping on the behalfe of our sins, or exile heere in this mortall life: our abstinence, to forbeare such thinges as may hinder our seruice to God: and our fasting, either a speciall endeuour, to doo some peece of seruice to God; or a set mourning, either for sin, or other calamity. In this sense if you commend them, who is it that findeth fault with you? but if you set thē to doo away sinne, and attribute that vertue vnto them, or any otherwise abuse them to your owne fancie, was it not meet that they should be deliuered from such ill dealing? Your workes of merite, hire, labouring for reward, gaining of heauen, and the facilitie that you suppose therein, doo onelie remaine: which also you complaine to bee strooken out. So are they indeed. For what reason was there, to let them stande? Is it not inough for you to haue heauen offered vnto you, but that you must haue it by your owne purchase also? Or beeing your selfe so vainely perswaded of the righteousnes that is in man, must we needs let the same stand, to the dishonour of God, and ouerthrow of others? If needs you will thinke so well of your selues, & of your owne three-halfepeny works, yet there let it die, and go no further: let not others be troubled with it, nor haue the infection of so dangerous, & vaine an opinion brought before them.

Merit.

Works

Works are good, when they are doone for the seruice of God; to glorifie him, or to benefit others: but if you doo them, to *gaine heauen*, you haue made them odious to God; and your selfe is an hireling also.

15 Those that varie from the nature of these others going before, and take vnto them an other course (not charging me now, with *corrupting, falsifiyng*, and such like, but onely with want of wit, discretion, or grace) are such as you gather out of my Annotations: of which you say, some are *fond*; others *absurd*; and a third sort *wicked*. Howbeit as *fond* as I am, yet thus much haue I marked withall, that althogh you do reply to certaine of them, where you thinke that they haue some matter for you: yet on the other side, where you are able to say nothing against that which I haue noted, (which we may find in manie of them) you do not there acknowledge your ouersight, but only passe it ouer with silence, and still holde on your wonted course: loath to amend it, though you see that you cannot defend it. But to consider of those wherein you thinke that you haue the aduantage, and first as touching those that are *fond*, whereas I haue giuen a note of a point, wherin Philosophers were long since deceiued, and out of which certaine of our deuines had taken occasion of errour also: you crie out a-maine, that I charge you and your fellowes to hold that errour. Whereas notwithstanding I neuer meant, neither you, nor your fellowes neither, and my words are cleere inough

Of my Annotations.

Of those that he calleth fond.

A note of Philosophers, taken to himselfe and his fellowes.

in themselues: because I spake of Philosophers, and not of you; and of the diuines of a time past, and not of the time that now is present. And seeing you cannot but know, as I do take it (*propter summam & doctoris authoritatem & vrbis*) but that most of the ancient Philosophers do holde, that *anima sequitur temperaturam corporis*, and that not onely diuers of our Phisitians in times past, that stucke so much to natural reason doubted of the soules immortalitie, but certain of our diuines also, that were woont to take their light so much from Philosophie, were somwhat likewise deceiued hereby: how commeth it to passe, that none of these considerations, nor altogither could help you to vnderstand, that I meant neither you, nor your fellows? For notwithstanding these considerations, and the euidencie of the place it selfe (see now how far the desire of contentiō hath blinded your eies) & that it could not with any indifferencie, be wrested to this supposed sense of yours: yet as though the matter were cleere, & could not be otherwise, you thereupon take it maruelous hotly, & call it *patching, cobling, lying, & fondnes*. But the lesse that you finde any such thing, in that which is there set down by me; the more must it rest on that which thereon is so vnaduisedly gathered by you: and considering how wide you were in this matter, what letteth now, but that ye might well take home again some of those your toyish speeches, aduising your self a litle better, who now it is that hath affirmed, that *which is neither so, nor so*, &

whether it bee you or I, that is that *good man, that vnderstandeth not what he dooth say, or his aduersepart doth hold, albeit (if yee beleeue him) he hath studied the schoolmen.* And but that you are possessed alredy with so inordinate affectiõs, as many waies you shew your selfe to bee, you could neuer so far mistake this as you did; vnles you haue som priuy gal in your profession that belike was a litle rubd therby. As in this you haue mistakẽ me, so bicause in another place you haue mistooke your self, seing *no reason in the death of Christ*, and I tooke you with it, alledging there was *great reason in it that Christ should die*: here you can in no wise take it in another sense, but that I would make the mystery of our redemption, no matter of *faith*, but onlie of *reason*. So that whereas before by declaring that you saw no reason in it, you made it knowne, that you litle vnderstood the mystery of our saluation in him (& so cõsequently could minister but cold cõfort to others for that matter in time of need:) so, by this your interpretation of my admonition theron, you shew your self not desirous to learn any better, nor in good part to take it, being offered

Whether there be any reason or not why Christ should die, if we shuld be saued.

16 Then concerning those that you cal *absurd*, first you come to my note of the knowledge that we shal haue one of another, after our resurrectiõ in the kingdome of God, which you holde to bee such, as shal cõsist of that earthly knowledge that we now haue in this life; and altogither omitting the reasons that I alledged, you content your selfe with the ods of the persõs that you wold seem to

Of those that he calleth absurd
Of the maner of our knowledge one of another in the world to come.

haue conceiued, and there you reſt. Howbeit you were to haue knowne, both that Cyprian in that his ſermon by occaſion of the peſtilence that then ſo raged in thoſe partes, endeuoring himſelfe to imbolden the people to bee willing to die if God ſhould cal them, might verie wel vtter (in the way of perſwaſion) many thinges, whereon it were not good to build any generall doctrine: and that all the opinions of the learned, either of him or anie other, are not alwaies to be receiued. Then alſo, that you would ſeeme to ſet ſo much by Cyprian, it is no more but your wonted vanitie: as, vppon diſdaine, you do in like ſort make light of others. You would gladly ſhrowd your ſelues vnder the credit, and reuerend eſtimation of the godlie Fathers: but in truth you eſteeme of none of them all, but ſo farre as you hope to wreſt them to your owne naughtie purpoſe. So that although Cyprian were indeed as fully on your ſide, as you face vs out that he is: yet notwithſtanding there is no iuſt cauſe for you to make it ſo cleere a matter, as that there may be no queſtion of it. But nowe in truth, there is no ſuch matter as you pretend. For whereas you did ſpeake of our naturall parentes, kinsfolke, and freendes (as by the courſe of your words appeered before; and becauſe that now in that reſpect you haue reiected my Annotation thereon, which otherwiſe graunted the ſelfe-ſame matter, as we are members of one bodie; and, beſides theſe, by that wiſe note of yours, which you haue ſet in the margent of the booke it ſelfe) it is

The place of Cyprian abuſed.

most certaine and verie plaine, that no man can gather, that S. Cyprian ment it of those, but rather that he meant it onely of such, as before I had allowed vnto you in that annotation. And there he vseth an argument of the desire that all men commonly haue, when they are abroad in other countries, to returne home againe to see their frendes. Hereypon he inferreth as followeth. *Patriam nostram paradisum computamus: parentes nostros patriarchas habere iam cœpimus: quid non properamus & currimus, vt patriam nostram videre, & parentes salutare possimus. Magnus illic nos charorum numerus expectat, parentum, fratrum, filiorum, frequens nos & & copiosa turba desiderat, &c.* that is, wee account that paradise is our countrie; we haue now begun to haue the Patriarks to be our Fathers: why doo we not make hast and run, that we may be able to see our country, and salute our parents? A great number of frends do there await vs, of parents, of brethren, of children, a great and mightie companie doth (there) desire vs, &c. Wherby we may see, that whereas it is the common nature of all, to couet and desire to be with their frends, hee dooth giue them to vnderstand, that there they haue a great number of frends, of al sorts, that wil be glad of their comming. Insomuch that howsoeuer a mans desire is, either to his father, or to his brother, or to his sonne, or howsoeuer els (as all, we knowe are not alike delighted with euerie one; but one with his parents, another with his brethren, a third with his children, and so forth with the rest)

there ſhall he haue in that holy and bleſſed com-
pany his own deſires fully ſatisfied, and be ſure to
find (to his full contentation) either parentes, or
brethren, or children, or wife, or neighbor, or frend
or whomſoeuer els the linke of Chriſtian vnitie
and loue can make delightfull or deare vnto vs.
That this is the ſenſe of the place (and not that,
which you haue ſo groſſely gathered) it apppeer-
eth in this, both for that he alludeth to thoſe that
are in forraine countries, and deſirous to ſee their
owne country and naturall frendes (and ſo conſe-
quently, ariſeth from the conſideration of theſe,
& returneth not vnto them againe, but to others)
and becauſe that himſelfe ſetteth downe, who are
thoſe parents that he meaneth, that is, the Patri-
arks, or holie Fathers, and not as you did groſſely
ſuppoſe, our naturall parents. And the better to
confirme, that hee meant not anie ſuch earthlie
knowledge to remaine, within almoſt as much of
the beginning, as this place of yours was towards
the ending, hee plainly ſaith, that, when wee de-
part hence thither, *terrenis cæleſtia, & magna*
*paruis & caducis æterna ſuccedunt*: that is, that vn-
to earthlie things do heauenly ſucceed; and that,
in place of ſmall things, and brittle, we ſhall there
enioy ſuch, as are both great and eternall: Wher-
as therefore, the knowledge of father, mother,
wife, or children, and ſuch like heere in this
life (ſuch I meane, as you did ſpeake of) is but
*earthly, ſmall, and brittle*, therefore we may ſee that
this holie Father meant not, that ſuch knowledge

as

as this, should haue such a place in the kingdome of God, or with those immeasurable and vnspeable ioies, that there the Saints of God should ioy. Herein may your selfe sufficiently perceiue (at the least, you haue made it plain vnto others) how vntruly you deale with the Fathers that you alledge: and vpon how sure a groundworke they stand, that thinke they may safely beleeue you, in these your vaine brags of the Fathers. And as for your *ten couple of Bunnies*, that, as you gibe, *weigh not so much in affaires of the soule, as one Cyprian*, first you see that Cyprian now, vnder whom you would faine haue shrowded your follie, hath so far left you, that if you knew where to get ten couple of Cyprians mo, you would not sticke (as now it seemeth) to falsifie all, to make good your answere vnto this one halfe couple of *Bunnies*, that you haue chosen to wrangle withall: then also, as Cyprian here doth plainly refuse to be so far abused by you, so I trust, that as for this one *couple of Bunnies* (of whom it seemeth you take occasion to make your couples) by the goodnes of God we shalbe able (the weaker of vs) in this cause to with stand the worst you can do, & so to discouer your shifts withall, that fewer shalbe deceiued by you.

Secondly, coming to the rule of S. August. which you would gladly that men should haue thoght to haue bene such a thing, as since was taken vp by your vnclean cloisterers, you are thus offended with me, first for that I say that it *was but a more careful endeuour in the way of godlines*: then, for that I added,

S. Augustines rule.

added further (as you say) *that it was but such as we are all bound vnto*. Against which you alledge S. Augustine himselfe and Possidonius, as though they tolde vs of other matters, such as I denied to you in my Annotation: and you set so good a face on the matter, that such as knowe not your qualities, may easily be deceiued with you. But what do you find in either of them, but (as before I said) that which tendeth but onely to a more carefull endeuour in the way of godlines; and nothing at all helpeth to countenance the superstition or loosenes of those orders of yours? You called for them, and lo they are come: but what can you get them to say for you, in that which nowe wee haue in hand? You made as though they were altogither yours, and that so fully as might be wished: but when they are come, they haue nothing at all to say for you, nor for any of those your orders. But whereas in the latter of those my Annotations I said, that *we are all bound* to that same that there I speake of, by occasion of that word *bound*, you busily seeke to hem in some poore aduauntage vnto your selfe: that is, that, *especially as touching wiuing*, you thinke that Saint Augustines rule conteineth *somewhat more, than I and my fellowes at this day do practise*. It is not to bee denied, but that nowe after his conuersion he gaue ouer the desire of marriage and would not haue women cohabit with him. But when as he had liued so loosely before, and kept a concubine, onely for his pleasure, without regard of procreation, could such inordinate affections

Augustine & Possidonius both abused togither.

What Saint Augustines rule was generally.

What it was more specially as touching wiuing.

Good reason why S. Augustine should re-

fections of his, haue any place in sound conuersi-on? And when hee had so large experience of his former infirmitie, was it not wisedome for him, now to take heed of their companie also: or when hee had falne before, might hee not easily haue growne into suspition againe, vnlesse he had vsed some such preuention? Could not he that desired no children (and therefore desired not the vse of a woman, but onely to content his inordinate lust) thinke marriage to bee no needfull estate for him: but that such as ioy in that blessing of God must needs abandon marriage also, and haue it thought vnseemly for them? Or if hee, vppon his owne speciall disposition (by course of nature) found it needfull for himselfe to liue apart from them, did he therefore prescribe the self same rule to all others besides, or must it be as needfull for others as (in that case) it was for him? Or was this anie more, than (as the case then stood with him) *a more carefull endeuor in the way of godlines* (as before I said) sauing that he did more specially frame it to his own proper vse? But now to come to your selues; could you so far forget howe abhominably you defiled your selues and others, for want of matriage (which wilfully, and with great reproch you abandoned from you) that now you can haue the face to find any fault with vs for lawfull marriage? Where such vnshamefastnes is so readilie found, it auaileth little there to bestow any sound aduise. But what cause had you so to depraue that latter annotatiou of mine (as you had placed it?)

refuse to cohabite with women, & yet that to be no rule vnto others that are not in the like case with him.

Forgetting how farre themselues are polluted with all vncleanes, hee condemneth lawful marriage in vs.

My Annotation depraued.

Did

Did I say, as you haue made me to say, that Saint Auguſtines rule *was but ſuch as wee all are bound vnto?* I ſaid it not: but comparing Saint Auguſtines conuerſion, with that other of Anthonies before, I ſaide that it might well bee doubted, whether Saint Anthonie had on that place ſufficient ground-worke of thoſe his dooings, vnleſſe he had ſome ſpeciall motion beſides: but that it was otherwiſe with Saint Auguſtine, *whoſe conuerſion was not but to ſuch things as wee all are bound vnto*, & vpon ſuch a place as ſpeaketh to all. So it is verie cleere, that I ſpake of his conuerſion generally, as he was become a Chriſtian, and not of his *Rule*, as you ouer-ruled my wordes at your pleaſure. If you thinke indeede, that you haue ſuch aduantage as you prætend, what need you then ſo eagerlie to follow vppon ſo pettite helps as theſe? Laſtly, you are againe offended: that I will not ſuffer you quietly to runne away with that gainefull point of your doctrine, the *vncertaintie* of the fauour of God towardes vs: and becauſe you haue nothing elſe to ſaie againſt that which I alledged out of the Apoſtle, therefore both you carpe at it by the poore helpe of an æquiuocation, and whereas I ſpake but of that aſſurance, that the faithfull may haue of themſelues, you make faire towardes it, to inlarge my woordes to a further meaning, as though I had meant, that they might haue bene iudges of others alſo. I long to ſee, when you will take anie one thing in hande, wherein you will

Of the aſſurãce that we haue in God.

will speake any thing at all to the purpose; and yet seeke no other aduauntage, than the place it selfe will giue you.

17 So these you say are *fond*, and *absurd*: but these are nothing to those that follow; for they are *wicked*. Ill halting belike, before a criple. But now let vs see, what that *wickednes* is, that these Annotations are charged withall. This you lay foorth by these three places: the first, about the conuersion of Saint Anthonie; the next, about the conuersion of Saint Augustine; the third, about the silence of the blessed Virgin, whē Christ in her hearing, was so much blasphemed. In the conuersion of Saint Anthonie you charge mee with this, that whereas hee, hearing the sentence of the Gospell, *Goe, and sell all that thou hast, &c.* and taking it as spoken vnto him in particular, thereupon went, and solde all that hee had, and gaue it away to the poore: I thereupon noted, that it might well bee doubted, whether hee had in *that place sufficient ground-woorke for those his doings, vnlesse hee had some (other, say you) speciall motion besides.* This is one of those great pointes of wickednes that you charge me withall; and this note you say, is *scornefull and irreligious*. Answere me therefore, is that sentence, *Go and sell all that thou hast, and giue to the poore, &c.* spoken indifferētly to all, or not: or, which is the same, are al Christians bound therby, to go & sel al that they haue, and to giue it to the poore? If you say they are, thē do you indeed say somwhat to the defence of

Of those that he calleth wicked

The conuersion of S. Anthony

of this your wrangling cenſure: but then on the other ſide you run your ſelfe ſo farre on the ſhore, that you will neuer be able to recouer it againe. If you graunt that all are not, and that men may bee good Chriſtians, though they ſell not al that they haue, and giue it away: then are you driuen (will you, nill you) to allowe of mine Annotation thereon, though now in a toy you haue caſt it off with great reproch. In the conuerſion of S. Auguſtine, your griefe againſt me is, for that when you did ſo much commend the manner of his conuerſion, without exception of anie thing at all thereunto apperteining, I, conſidering that certaine thinges therein might giue ouer much credite to certaine diſtempered humours of fleſh and blood (as, for a man to leaue his function and calling belonging to the affaires of this life, and to betake himſelf, as they ſay, to continuall prayer, and contemplation; thoſe alſo that are married, thereupon to part the one from the other, and that ſometimes without conſent of the other part firſt had, which are to be ſeene in the ſtorie of a couple, of whome he maketh mention in the eight booke of his Confeſſions, and ſixt chapter) gaue this note on it, that *ſome pointes of the ſtorie are large are ſuch, as that a man may as wel doubt the readines of Sathan to illude and deceiue: as behold to our comfort the goodnes of God in his conuerſion:* And this you ſay I did, *to bring in quaſtion that excellent mans conuerſion.* But why then haue you ſo much gelded my note, as you did? Why haue you ſo cleane left out the latter

The conuerſion of S. Auguſtine.

My Annotation diſmembred.

ter part of it, which would verie cleerely haue discharged me of that suspition, when as I saide that we might behold to *our comfort, the goodnes of God in his conuersion?* You saw wel inough what it was that I bent my stile against. Which because you were not able with anie credite to defend, and yet were desirous to make your selfe a way to finde some fault, therefore both you turned it an other way, and purposely left out those wordes of mine that made against you. And yet (forsooth) needes must you haue this note of mine to bee most *ridiculous, and yet blasphemous*. About the B. Virgin you storme exceedingly, as though you went about to make the world beleeue, that she had no frends on earth, but onely your selues. And what is the matter wherein I haue so much offended? That which I said, did I restraine vnto the blessed Virgin alone: or, to her & to those other women, that there I spake of? Had not your selfe, or your former Author, first set downe (by occasion of the like discourse out of Augustine) that the confession of the thiefe was therein more welcome, because that Christ was not acknowledged of other at that instant? Did not your selfe, or your former Author, therevpon set downe, first in this place, that *all the world forsooke Christ, and euen the Apostles themselues, either doubted or lost the faith of his Godhead:* and in the next section following, out of Augustine, that therein *the perfection of the iust did stagger?* When you had thus laid downe their sin in grosse; might not I shewe the particulars?

The silence of the blessed Virgin.

But

But I noted the B. Virgin (but other godly wome withal) to be of that company. I did ſo indeed, and why not? Doth it not make the reaſon (you bring) ſo much the ſtronger? Doth it not follow, that the more he was forſaken, the more welcome muſt be the theeues confeſſion? when you had gathered to that accoũt al the *world, & the Apoſtles themſelues*; do you take it ſo ill, that I ſhould glean after you, & bring in thoſe fewe? Or would you haue vs to thinke, that already you haue beſtowed all your goodwil ſo fully vpõ the B. Virgin, that you haue left none at all for the Apoſtles, for thoſe godlie women, nor for al the world beſides? You may tell vs ſo, if you liſt, but you can neuer make any beleeue you. Would you plainely tell vs, what commandements were broken by thoſe others, your ſelfe ſhould eaſe mee in the ſame, which ſo hotely you lay to my charge. But that recoũting the ſins of the faithful (not to their diſhonor; but to Gods glory, & our edifieng) ſhould be to bring them as a *pray into the clawes of the deuil*, when as notwithſtanding the ſpeech is not but of thoſe, that without queſtion are found beleeuers, is ſuch a proper diſh of diuinitie, as that it is pittie, but that you Ieſuites ſhould euer keepe it in, to your ſelues, and neuer drawe foorth anie part thereof vnto others. Wee knowe that our Ieſus is the Sauiour of none, but of ſinners onely. But if I, for ſo eaſie and needfull recounting of ſome few ſinnes of certaine of the faithfull, deſerue ſuch a fee at his handes that you ſpeake of, what may we thinke

that

that hee will holde ſuch a Proctor as your ſelfe worthie of, that ſo ſmoothly can lull men aſleepe in opinion of their owne ſo abſolute cleannes: to ſo manifeſt a contradiction of the worde of God; and to the ouerthrowing of ſoules vnto perdition? But the matter that galleth you, is this. Seeing that it is in ſo freſh remembrance with you, howe fowlie and ſhamefully with much adoo at length you obtained, to haue it ſet downe for a tolerable opinion, and not to be gainſayed by anie, that the Virgin Marie was altogither without ſinne, you are now ſo very loth to heare of any thing that may call it in quæſtion, as that (the rather to proppe vp your great idolatrie to her committed) you would haue all accounted as *fond*, that are not therein as hæreticall and blaſphemous as you. But the leſſe maruell it is that you deale ſo with mee, when as ſome of you haue not bene aſhamed in much like ſort to deale with Saint Ierome himſelfe in that very matter that now is betwixt vs. For whereas hee (in his anſwere to the eight queſtion of Algaſia) by occaſion had plainely ſet downe, that *there was none without ſinne, but Chriſt alone* (and yet with great circumſpection, that he did not thereby impeach the dignitie of anie of the godlie, of which he reckoneth Iob, Zacharie, and Elizabeth) ſome of you notwithſtanding in the ende of that his Treatiſe haue added this Antidotus (in his works printed at Paris, *anno 1534.*) that *ſolum Chriſtum eximit a peccato, quoniam de his nondum definerat Eccleſia:*

that

that Saint Ierome (therefore) *exempted Christ onely from sin, because the Church had not yet determined those matters.* If therefore in this matter you deale so with him, I may take it so much the better, that therein you so deale with mee. Neuertheles when as you make such a woonder at it, and count it to be so absurd a matter, and so impossible to bee declared, you declare your selfe to be either maruellous ignorant in the sense & meaning of the commandements; or els to beare so ill an heart to the truth it selfe, that you will not acknowledge it, when you see it. Otherwise howe could you but see, and acknowledge withall, that to suffer Christ so to be reproched, and in the mean season (though it were but for feare) to say nothing in his defence must needes be a breach of the first Commandement as hee was God, and had not his honour by them giuen vnto him: of the fift, as hee was their Messias, their Annointed Priest, Prophet & King, and yet was not so auouched by them: of the sixt, as this their silence was, or might bee offensiue to others (offenses being spirituall murther:) and of the ninth, though hee were not but a man, in that he had not his good name by them defended? But in the meane season you haue made this point cleere, that they are maruellous happie men that haue you for their teachers: that either do not vnderstand the principles of Religion; or cannot in anie wise bee content to confesse an open truth, when as you see that it doth reprooue your wonted errors. As for the wordes of contempt and reproch

proch, that here you do interlace, and in your Annotation of the place it selfe, that heerein I am *ridiculous, and blasphemous*, and that woorthie praier of yours, *God helpe the fond man*, I doubt that I may not be so bolde as to take them from you, because they are the chiefest weight of all that you bring for that matter: at least for my part for this present time, I do returne them to your selfe again from whence they came, vntill you shall bring others more worthie some answere.

18 But that vpon the præmises you take on so in the ende, that we haue no honest meaning, no fidelitie, no conscience, no respect of God or man, that deale in this order: that it is not hard, to found any new religion, or to defend it, nor to auouch what follie or falshood soeuer by this manner of proceeding: that if we had abilitie to our wil, our consciences would permit vs to make, I wote not what alteration, subuersion, and metamorphosis in all matters of antiquitie: that if wee had to our selues the setting foorth of the holie Fathers and Doctors works, wee would lop them, and circumcise them, and set them foorth in their ierkins, yea, bare hose and doublets: and that, if wee had the keeping of all antiquities, fathers, councels, and scriptures alone to our selues, as you had, we wold make them currant and absolute for our profession, and frame them to speake euen as Iohn Caluin speaketh in all matters of controuersie, or rather, as that good man for the time would haue them speake, vnto whose hands the last edition of

Of his vain and friuolous illation, vpon the premises.

ſuch works ſhould bee committed: all this is, ſo much as concerneth vs, but a vain & cauſles out-crie; and, ſo much as concerneth you, a falſe, and a fooliſh Ieſuiticall out-facing of that which you know to be nothing ſo. For what cauſe haue I giuen you, either in this ſort to charge me; or (for my ſake) ſo impotently to run vpō others, & to poure forth vpon them ſo plentifully, what the diſtemperature of your vnquiet braine can imagine, or the volubilitie of your ſlanderous tong can vtter? Haue you herein any cauſe to complaine, that we haue no *honeſt meaning, no fidelitie, no conſcience, no regard of God or man?* Are not theſe very greeuous accuſations? And muſt it of neceſſitie follow, that either you haue in this dealing of mine, ſome ſpecial cauſe ſo far to complain: or els, that you make no conſcience at all, falſly to accuſe; and to beare it ſhew as though you had much matter againſt vs, wherein notwithſtanding you knowe you haue none? And ſo, becauſe it is euidently ſeene, that heerein you haue no ſuch cauſe to complaine, as you would ſeem by ſuch an out-crie to haue (euen in the iudgement of your owne adhærents) therefore haue you now euen in this onely (though we had no other proofe at all againſt you, as indeede we haue very much) ſufficiently declared, both that ſuch complaintes of yours doo not euer import any fault in vs: and that this heauie charge of yours, of no *honeſt meaning, no fidelitie, no conſcience, no regard of God or man*, finding no place to light vpon vs, returneth home to your ſelfe a-

gaine,

gaine, as to the proper owner of it.

19 To say somewhat particularly, both of my faultines in this matter, & especially of the innocencie that you claim to your selues, haue I herein so much as attempted, to make the booke, that I did publish to seeme to be yours, in such sorte as I had published the same? Did I not both in the Title briefly, and in the Præface more at large plainly præmonish and acknowledge, what I had doone for that matter? Did I not perswade my selfe, thinke you, that if therein I had left you anie aduantage against me, you wold haue bene readie to take hold of it: & haue not your selfe verified that coniecture of mine, that so mightily storme for nothing at all? And though I had not regarded you, yet for mine own credits sake, I might in no wise haue set it forth in such sort as I did, and withal beare the world in hande, that so it was set out by you. For who would haue beleeued, that one of the adhærents of the Church of Rome, a wilful exile from his country for that forrain prelates sake, and of (blinde zeale, or vaine hope, or for impunitie) a professed Frier (as it is thought) would euer publish anie such booke so litle infected with their owne vnsauerie opinions? All men know wel inough in what maner you speake, and what ye write: nothing at al, when you are in your proper vaine, but contentious brablings, or traitorous libels, or, when you come foorth vnder a visard, borrowing for a purpose the shewe of some godlines, to make it a packe-horse to carrie foorth

How little cause was giuen by me that so he should charge vs.

your poperie by it. If I therefore ſhould haue giuen foorth the ſame as yours, I had not onely giuen forth an vntruth of you, but alſo I had diſcredited my ſelfe, for that no bodie would haue beleued, that ſo corrupt branches as you, and your fellowes are knowne to bee, could euer bring foorth any fruit that is ſo little corrupted. And as for your ſelfe, you need not to feare, that it would bee altogither accounted yours: vnles you were ſure that there be none, that can ſet downe ſuch a petigree of it, as that they leaue a verie ſmall portion thereof to be yours (but thoſe brabling points of popery onely.) I haue heard long ſince, and not, ſought out by mee, by one that hath trauailed in thoſe parts, that your ſelfe did but tranſlate the Booke that nowe you call yours, and added vnto it moſt of thoſe points of popery, and not much beſides: & that the Booke was before in the Italian toong, and in Italy commonly ſolde, and by the reporter read there. But whether it be ſo or not I cannot ſay, nor will not ground vpon report. If it bee ſo, your ſelf beſt knoweth: and then there is the leſſe cauſe why you ſhould take this matter ſo hotely. Sure I was when firſt I read it, that a latter hand buſilie added vnto the doings of the former: and that chiefly in matters of popery, as in my preface before I noted. And ſince I ſaw your latter booke I was therby much more ſtrengthened to thinke that whoſe ſoeuer the better part of the former booke was, without all quæſtion it was none of yours. But to returne to my ſelfe againe, ſeing that

I had

I had sufficiently acknowledged and published to all, that it was not doone by you in such sorte as it was set foorth by me, you haue no cause hereby to gather, that we are so voide of *honest dealing, fidelitie, conscience, and regard of God and man*, that if wee had the keeping and setting out of the Fathers, as you haue had, we would *lop* them, and *circumcise* them, and make them to speake as our selues would. I haue doone no more yet, but onlie that I would not suffer you to traile them in, against their wils, and to make them speake as you would haue them: I haue not laboured to make them speake as we would haue them.

How faithfully the later church of Rome hath kept the monuments of antiquitie.

20 And so nowe to come to your selues, that haue had those monuments of antiquitie so long in your keeping, and haue (as you would fayne haue the world perswaded) so truly kept them, & so faithfully set them foorth to others, heerein you discouer your vnshamefast and graceles nature so far, that no bodie needeth to lay you more open than you do your selfe. For what man, that hath anie honest shame, can so confidently beare the world in hand, in that which himselfe doth know to be most vntrue? and that, not onely for the time that is past, but also for this time that now is present. For, as touching the time that is past, howe can you be ignorant (would you neuer so faine) of the great corruptions and forgeries, that your Church of Rome hath euer vsed? Immediately after that persecution was ceased, and that you had gotten a litle rest, beginning to deuise for your

owne aduauncement, did you not labour to haue
The Nicene Councell. corrupted the Nicene councell, and that so grosly that you were manifestly taken withall, by the whole councell of Carthage, S. Augustine himself beeing one of the Fathers that tooke you with it? And when you were taken with the manner, did you then acknowledge your fault, and aske forgiuenes, that we might conceiue hope of grace, & that you would vse it no more? No, but hauing the forhead of an harlot that shameth with nothing, you added an other forgerie vnto it to saue your credit withall; bringing in Athanasius complaining, that the Arrians had burnt al the copies of most of those canons of the Nicene Councell: so to make some shew to the world, that those bishops of Affrike did not iustly giue you the repulse in that your ambitious attempt; but that all they did want the full copies of that councell, which notwithstanding you then had, and thereby made the claime that you did. Afterward, whē you had gotten on cock-horse, and were desirous to make the world beleeue, that it was not of new vsurpation, but from reuerend antiquitie most certainely descended, howe did you then altogither followe vppon that naughtie practise,
Decretall Epistles. forging manie decretall Epistles vnder the names of most of the Fathers, exceedingly aduauncing your prærogatiue, and commending your ceremonies, and, besides that, making a faire
Constantines gift. deede of gift in the name of Constantine the Emperour, vnto Siluester the Pope, of all the

West

Weſt parte of the Empire, after that to remaine vnto the Pope alone? And had not the iuſt iudgementes of GOD ouer-taken you with your ignorance and follie, or (as wee commonlie ſay) had your skill beene to your will, howe had the Church of God beene vnto this day deceiued with thoſe pamphlets? How loath ſhould wee haue beene to haue doubted of anie of theſe your groſſe corruptions, ſo long as they ſhould ſhrowd them-ſelues vnder the names of ſo reuerend Fathers? But (God bee thanked for it) your forgeries doo hang ſo properlie togither, that they doo no ſooner come to the light, but that by and by they ſhewe themſelues what they are: inſomuch that nowe diuers of your ſelues haue written againſt them; and ſome others beſides (though loath to beholde the weakenes of this their cauſe, but ſo little as may bee) yet notwithſtanding are verie ill aſhamed of them.

The Fathers. S. Ierome.

2. If wee come to the Fathers, in ſome fewe of them it may bee ſeene, what wee may looke for in the reſt. In the woorkes of Saint Ierome, as you haue ſet them foorth vnto vs (as the bookes them-ſelues will witneſſe) the whole fourth Tome you knowe is none of his: nor in the ſeauenth anie thing but his Commentarie vpon Eccleſiaſtes; in the eight, but his tranſlation according to the Hebrew, nor that verie certainely neyther; in the laſt but onelie his Commentaries on Mathew, on foure of S. Paules

epiſtles, and his tranſlation of the booke of Didimus of the holy Ghoſt. But many others (you know well ynough) are ioined vnto them, and go vnder the name of his works generally. In which caſe if a man ſhould aske, who are the likelieſt to haue ſhufled in theſe, among the true woorkes of that Father, and to put them out in his name; it were eaſily anſwered, that in reaſon it were like to be thoſe, that haue had the keeping of them, and to whoſe purpoſe they are fitlieſt framed: which, as you knowe, commeth neere vnto you, and that in ſuch ſort, as that in no wiſe you are able for to
S. Auguſt. cleere your ſelues of great fault therein. Of Auguſtine likewiſe you knowe it is ſet downe, that in ſuch matters men haue made as bolde with him, as with anie other of the Fathers beſides. As for example, in the ninth Tome of his works, where there are about ſeuen and fortie ſeuerall woorkes vnder his name generally, yet notwithſtanding there are not paſt ſeuen (or thereabout) that are knowne to bee his; and all the other fortie flatlie reiected, ſauing a verie fewe of them that are but doubted. In the laſt tome likewiſe of his fiftie homilies he hath about halfe: of his ſermons *de tempore*, not fully out a tenth (for hee hath but about 43. of 256:) of his ſermons *de ſanctis*, hee hath a dozen, of one and fiftie: and of his ſermons *ad fratres in eremo*, of threeſcore and ſixteene, hee hath but ſix, and your Abbat Tritthemius himſelfe, in his recitall of the Eccleſiaſticall writers, when hee commeth to this Father, hee dooth not onely put

out

out by name certain of those (as none of his) which you notwithstanding commend vnto vs among the rest: but also doth adde generally, that *So manie Treatises & Sermons are falsly ascribed vnto that Father, that the reckoning of them vp, would require a volume by it selfe.* You were the keepers of these bookes also; you had the writing of them out; & your cause it is that those additions giue credite vnto: we haue receiued them so of you; and our cause is no where holpen by any of those bastard works whatsoeuer, but on the other side as much discredited as they are able. If therefore the quæstion bee betwixt you and vs, whether part it is that hath so corrupted the Fathers, there is no quæstion, but that needs it must fall to bee yours: or, at least, that it commeth much neerer vnto you, than it doth vnto vs.

Particular examples. M. R. in his confer. cap. 5. diuis. 2.

22 But yet to make it somewhat cleerer, by some example, first I trust you know well inough howe far you are of late charged, as with diuers others, so namely with Thomas Aquinas, for his ill dealing with Cyril, and with the whole Councell of Chalcedon. My selfe at this present will goe no further, but onely to put you a little in mind, both how truly you can finde in your hartes to alledge, and how you alter the place it selfe, when it maketh for your purpose so to doo. For the former, whereas Augustine teacheth to iudge of Scriptures, which were most to bee esteemed, setteth downe this rule, that therein we are to followe the authoritie of the most part of the Catholike churches,

De doctrin. Christ. lib. 2. cap. 8.

ches, and especially of those that haue Apostolike Seas, & haue beene vouchsafed to receiue the Epistles from the Apostles sent vnto them: you tell vs that he saith, that those also are Scripture, that the Apostolike Sea hath (meaning Rome:) and such as it hath vouchsafed to sende vnto others. And this for the aduauncement of your Church of Rome, and to make all such things authentike Scripture, that either it bringeth foorth out of your own libraries there: or els at any time it is disposed to send vnto others. For the other, whereas in like maner the same Saint Augustine said at the first, that that bodie of Christ wherein hee rose from death to life, *must* needes be in one place: you haue now of late made him to say, that it *may* be in one place: and this because you saw it made so directly against your fonde and blasphemous error of Transubstantiation, which now you haue taken vpon you to defend, and thereupon haue endeuored to help your selues with such poore helples shifts as these. That you haue made Augustine so to speake now, the bookes do witnes that you haue printed: that hee did not say so before, your own late Doctors do plainly testifie, (a) the master of Sentences, (b) Gratian, (c) Th. Aquinas, (d) Gabriel Biel, & others. What others of this kind might be alledged, your selues do knowe so wel alredy (both because your selues be the doers, & are daily taken with this kind of dealing) that it is but needles to bring in any mo examples of it. I wold you could as readily acknowledge your ill

Dist. 19. In canonicis.

(a) li. 4. dist. 10. (b) de consecr. dist 2. Prima quidem. (c) parte. 3. Quest. 75. Art. 1. (d) super can. missæ. lect. 39. A.

ill dealing herein, to your amendment: as wee are able to charge you with it, to the vtter discredite of the naughtie cause that you haue in hand.

23 As touching this time that nowe is præsent (I mean, since the time that God of his goodnes hath bestowed this light of the Gospell vpon vs) first it is good for you heere to remember, that alreadie I named one such companion of yours in mine Epistle, Iohannes Baptista Fickler; such a companion in this kind of dealing, as anie where I beleeue you were hardly able to finde. And therefore you did wisely, to say nothing of him. Then also I trust your selfe can likewise tell, how deepely you are charged alreadie, that euer since this light of the Gospell hath set you so streight, and put you so much to your shifts as it hath, you haue done your endeuour the best that you could, to frame the Fathers and other writers to your best aduantage. And namely, how to that purpose you haue dealt with Ludouicus Viues, Iohannes Molanus, and Carolus Sigonius, whose bookes yet extant, as they were imprinted before, doo plainely shewe in their latter impressions by you, howe fowly you haue abused them since. So likewise, when you got Manutius to Rome, to reprint the Fathers for you, vnder the ouersight of foure Cardinals, howe corruptly you began with Cyprian first: and that Manutius himselfe confessed resonable plainly, how il he was there imploied by you. But to come somwhat neerer vnto you what say you to that wherwith Franciscus Iunius doth

M. Reinolds in his præface of the Confer. to the Seminaries. pag. 23. 26.

*In præf. ad lect. in Indicem Expurg.*

doth charge you, that himſelfe did ſee (at Lyons, in the ſhoppe of Frelonius) of your dealing with Ambroſe: when as there he tooke you in the maner, croſſing out of the works of that father, which before had beene ſet foorth according to the ancient copies) ſometimes but certaine ſentences onely, but ſometimes againe whole pages togither? Or how are you able in any good ſenſe to defend that which you haue already doone theſe many yeres, and daily yet doo, by that your *Index expurgatorius*? Haue you not thereby put out at your pleaſure, whatſoeuer yet you had left of the Fathers that made againſt you? And not onely that, but whatſoeuer Arguments, Annotations, Scholies, & ſuch like, the learned men of late (& ſome of them euen of your owne ſide alſo) had put thereunto, whereby your former dealing with thoſe Fathers was the rather called in queſtion, by the light that they gaue to the woorkes themſelues, out of their obſeruation, and diligent reading? And haue you not nowe printed them againe after your faſhion: diſmembred themſelues nowe more by you, than by your predeceſſors before; and ſpoiled likewiſe of thoſe learned helps that gaue light vnto them, and to your former il dealing with them? Or could you holde your ſelues contented to ſtay there? Haue you not reached foorth thoſe ſelf-ſame fingers of yours to many other good woorks beſides, of diuinitie, humanitie, hiſtorie, philoſophie, lawe, phyſike, and all: and in them alſo ſometimes put in what you thought good, but for the moſt part

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dasht out (at your pleasure) whatsoeuer touched anie of your errors, or no more but your pride and loosenes of life? And yet notwithstanding, haue you not in such sort set them forth, as though they were those Fathers and Authors themselues, nothing at all gelded by you? For, doo you professe the thing you haue doone, or could you finde in your harts that men should be priuie to your dealings herein? Why then did you all things in hugger-mugger? Why did you so secretly amõg your selues (and none but the chiefest & surest of you) gather that *Expurgatorie table* of yours? Why did you print no mo copies of it, but onely for certain chiefe and speciall persons? Why was it, that not one of those copies might come abroad? Why was there taken so strict an order, that those that had them should keepe them close, and neuer to bee known of them? For haue you not expresly prouided, *ne quis prater Prototypographum Regium hunc Indicem imprimat, neue ille aut quis alius publice vel priuate vendat, aut citra ordinariorum facultatem, aut permissionem habeat.* And speaking of those sure-bies of yours, vnto whome you dare commit these copies, do you not there againe commaund, that *ipsi priuatim nullisq; consciis apud se Indicem Expurgatorium habeant, quem eundem neque aliis communicabant, neque eius exemplum vlli dabunt: sed tantum id curabunt diligentissime, vt loca prædicta inquirant, expungant, &c.* Are not these your owne words, and many others to the same effect, in that your Table? So your Correctors and Printers

ters muſt ſo doo: but they muſt not be acknown why they do it, or what direction it was that they followed. Inſomuch that you may ſafely beare your nouices & proſylites in hand now, that there is no Doctor, nor almoſt any other approued writer, that in any thing ſpeaketh againſt you. For whom you could not correct to your minde, him haue you boldly ſtrooken out cleane: ſo verie peremptory now haue you bene. And thoſe miſerable proſylites of yours muſt needes be perſwaded now, that all is with them, and nothing at all anie where againſt them. For they may in no wiſe ſuſpect anie ſuch dealing in you: and your ſelues wil make ſure inough, that you will not tell thē. That ſo it may be fulfilled in them, that Chriſt himſelf noted in others ſuch like, that they ſhuld be twofould the children of hell, more than your ſelues. For your ſelues do know, what legerdemaine you haue vſed in theſe matters to deceiue them withall, and ſo may eſteeme of your cauſe accordingly (but only of policie for to hold vp, ſo long as may be, your earthly eſtate:) but they doo not know it, and ſo may bee in good ſadnes indeed, and neuer eſpie how they were beguiled. But God be thanked, that would not ſuffer you ſo to abuſe the world ſtill: but hath nowe brought foorth into the open light of the ſunne, that myſterie of iniquitie, that you haue beene woorking ſo long in your ſecret corners. God bee thanked alſo, that before hee would ſo fullie bring your dooinges abroad, hee ſuffered you to runne ſo farre as might

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be ſufficient to ſhew vnto all, how you haue dealt with the Fathers and Councels, and all other antiquities before: and how farre paſt ſhame you are nowe, to ſticke at nothing whatſoeuer it be, wherby you may hope to holde mens eies in blindnes ſtill, and to entangle the truth it ſelfe. As for your ſelfe, I doo not charge you as one of the dooers: it was ſome-what before you came to haue anie place among them; and yet not much. Neither doo I thinke, that yet you are of that credite with them, as it was then thought meet for thoſe, that ſhould bee the dealers in that matter. But I truſt that you will not denie, but that ſince that time it is come vnto your knowledge, that ſo they haue doone. If it be ſo, what face haue you then, that could ſo boldly lay that to my charge, and to the charge of others beſides, that neyther in mee, nor in anie of vs, you are able to finde: and that which you knewe might bee found in your ſelues in the higheſt degree? Were you perſwaded, that by crying out ſo lowd againſt ſuch dealing, you could haue vs to beleeue, that your ſelues did ſo much deteſt it, that wee might doubt no ſuch thing in you? Indeede we doo not doubt it now: for our ſelues doo plainely ſee it. If you did not know ſo much before, then by all likelyhood you wil ſoone leaue them now, when as you find that ſame in them in ſo plentiful maner, that ſuppoſing to be in vs you haue ſhewed your ſelfe ſo much to miſlike: vnles you had rather that in your ſelf it ſhould appeere

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by this one example in steed of the rest, that neyther your profession, nor your other dooings therevnto appertaining, are in truth any other, but such as your selues beeing better aduised do euer mislike, and of your selues graunt to be naught.

Of the treatise of Pacificatiō.

24 Then comming to my Treatise of Pacification, although you catch heere and there at it: yet whosoeuer it is, that considereth howe little fault you were able to finde, after that once you had giuen your selfe to doo what you could, may soone espie, that, in effect, you haue iustified all. And indeede there is nothing at all, that for this matter you haue laid to my charge, but only that, which is either of no importāce, but very trifling: or els if the matter bee in it selfe of some weight, then is the place first by you depraued, and after that obiected to me as mine. Insomuch that there is no point at all that you charge mee with, but may easily bee sorted to one of those two: that is, either trifling; or els depraued. Of the former sort are these two, that first you charge me to haue offered you so great iniurie in that your booke, that I thereby haue cut off all hope of agreement; the other, that you carpe at my method, and say that all things there run in couples: of the latter, are al the rest. That you charge mee to haue offered so great iniúrie vnto you, that thereby the way to agreement is præuented, it lieth vppon a matter of controuersie that is betwixt vs. If you had set downe no more (in the booke that nowe you call yours) then that which standeth with the truth, then

Of those that are trifling.

Of the iniurie that he saith I haue offered vnto him, to the ouerthrowe of al agreement.

then might you iuſtly complaine that I had done you wrong therein: but if you haue put in more, and wickedly mingled the truth of God, with your lies, as it is certaine that you haue done, and I doo charge you, where then is this wrong that you do complaine of. As for my methode, what cauſe haue you at all to complaine, but onely that you thinke that you are wrong, if you carpe not at all? Haue you neuer read tables ere now? And do you not knowe that the fewer members that anie thing is reduced vnto, the better it is thereby diuided? If I haue laboured to reduce all to fewer members, and therby gotten the method ſo much the better, both for the plainnes and certaintie of it, muſt this needes bee ſo offenſiue vnto you, that you could not paſſe by, before you had ſnatched at it alſo? Was it not inough for you to go vntouched, for the looſe and negligent diuiſions that you haue made (if ſo bee I may trulie call them yours (but that you muſt be finding fault with an other, in that which your owne doings do iuſtifie? Or haue you the face to ſay, that it confoundeth memorie to haue all reduced vnto a couple of principall heads, and the ſubdiuiſions to the ſame belonging to be ſorted withal to their proper places: and yet that it confoundeth no memorie in yours to leaue thē at large, to foure, fiue, ſix, ſeuen, eight, and mo, and to take them hand-ouer-head: that firſt, that ſhould bee laſt; and that laſt, that ſhould be firſt? But ſuch is the vanitie of our Ieſuits now (and belike, a peece of their order) that

Of my methode.

they muſt find fault with al others, and neuer like of any but themſelues: and that euer they are to miſlike the manifeſtation of the truth, not onelie as touching the thing it ſelfe; but alſo, whenſoeuer any do labour to ſet it downe more diſtinctly, or in plainer maner, that ſo it might bee ſo much the better perceiued by others.

Of thoſe that are by him depraued, in that which I had ſet downe to perſuade others.

25 Thoſe that you haue firſt depraued, & after that obiected vnto me, are very manie: & yet to ſo little purpoſe withal, that it is in a maner but loſt labour to go againſt them, they do ſo eaſily fall of themſelues. But that you may ſee your vanitie the better, I will not ſticke a little to holde the glaſſe vnto you, ſo that you alſo wil looke better into it, and bee content to acknowledge thoſe ſpots that ſo you may find. And firſt (concerning Religion) whereas I ſay, that it hath pleaſed God to bleſſe this age of ours, with ſo cleere and ſingular a light of the truth, as (to our knowledge) hee neuer yet beſtowed on others, heere doo you full wiſelie charge me, that I exclude all your companie, and claime to haue that light *alone among our ſelues*. And yet it is as cleere as the ſunne, that I ſpake it onely of this *Age* generally, and not of the parties that are diuided: nor of *our ſelues*, more than of you; but indifferently, of both togither, and all others beſides. But otherwiſe you could not tell, how to bodge in thoſe impertinent complaintes, that therupon you infer, to eaſe your ſtomake of the boyling of them. Immediatly after, taking vpō you to recite the chiefe & principal points of that

Cōcerning Religion. That I ſhuld ſeem to vaunt of our owne proper lerning, aboue all others.

He gibeth at the con-

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my Treatiſe, you begin ſo ilfauoredly, that therby only you put vs out of hope, after-ward to finde good dealing with you. Whereas therefore I ſaid, that you ought to ioine in profeſſion with vs, for that it becommeth and behoueth the Church of God (in many reſpects) to bee at vnitie in it ſelfe: and yet the caſe ſo ſtandeth in this matter, that wee are not able in our profeſſion to yeelde vnto you, but you verie wel may, and of dutie ought to accord vnto vs: heere come you in and ſay, that to prooue that you ſhould ioine with vs, I alledge that the Church ſhould bee at vnitie in it ſelfe. *Which reaſon*, ſay you, *how farre it prooueth his purpoſe, let the Reader conſider*. Yea verily, the Reader may very well conſider, that your cauſe is verie weake, whē as you can get out no greater matters to cauill at: and yet are faine in them alſo, to leane ſo much to vntruth beſides. Afterward againe, whereas I denie not, but that diuers there may bee, that doo not care for anie Religion, who yet notwithſtanding would be loth to ioyne with the Pope, for manie good cauſes in reſpect of their ciuil eſtate: heere come you in againe after your wonted maner, charging mee to ſay, *that this onely reaſon of State*, holdeth many on our ſide frō comming to you, who otherwiſe in conſcience would haue no ſcruple at all; and therewithal you wonder that euer my Lord Archbiſhop would let ſuch a confeſſion to paſſe in print. As though I had eyther plainelie profeſſed, or couertlie inſinuated thereby, that ſuch as doo imbrace

ſequence, after that firſt he hath taken away one halfe of that whereon it depēdeth.

That I ſhould ſeem to graunt, that there is no cauſe why men ſhould ioin with vs in reſpect of Religion: but in reſpect of Policie onely.

this religion eſpecially, doo it not in reſpect of religion it ſelfe, but in ſome wordly reſpect onelie. Which how fooliſh a cauill it is, it ſelfe alone ſufficiently declareth.

That I deuiſe bugs on the Eccleſiaſtical authoritie of the B. of Rome.

But then, that you leeſe no time, while your hande is in, you go further, and are bolde to ſay, that *though this poore Miniſter, to terrifie the common people* (ſay you, but theſe bugs terrifie your papacie more) *deuiſeth bugs vppon the Eccleſiaſticall authoritie of the Biſhop of Rome: yet* (your concluſion is) *that it is verie plaine and palpable, that there is no ſuch inconuenience.* But ſoft I pray you. Did this poore Miniſter (thinke you indeede) deuiſe theſe bugs? Were they neuer heard of before? Are there no hiſtories that you haue read, or can beleeue, that make mention of them? Would you ſo faine, ſo ſlily paſſe ouer the great complaints, that the countries here-abouts, as England, France, and Germanie continually haue made, at home, and abroad, of this matter? As for the examples of priuate men, although they be infinite, and, of al ſorts and degrees verie manie: yet beeing but priuate, and of ſeuerall perſons, it is not vnlikely, but that ſuch an one as profeſſeth ſuch blindnes as you do, would readily ſay he ſaw none of them all. But Fraunce and Germanie (if you looke abroad) are great States: and England likewiſe, if you can content your ſelfe at home. And as for the two former of theſe three, neither of them is ſo farre off, nor in theſe your wilfull and graceles wandrings ſo vnknown vnto you, but that you might eaſily know (could

(could you as readily acknowledge it when you do ſee it) that in Fraunce Lewis the ninth, Philip the faire, Charles the fift, ſixt, and ſeuenth, did all prouide by publike authoritie, againſt the couetouſnes, extortion, ambition, and pride of the Sea of Rome: and that although Lewis the eleuenth (in latter time) was content at the Popes requeſt, to aboliſh the Pragmaticall ſanction, and other lawes that they had made to that purpoſe; yet diuers Biſhops, the ſtudents of Paris, and Iohannes Romanus the Kings Atturney, a wiſe, a learned, & an eloquent man, would in no wiſe conſent to the aboliſhing of them. In Germany likewiſe the nobles and commons did earneſtly ſollicite Frederike of Auſtrich the Emperour, both before his coronation, and after, for the redreſſe of thoſe matters (in ſuch manner as Fraunce before had done:) and beeing at that time defeated by the wicked counſel of Aneas Siluius, did neuertheles, ſtil hold on the ſame endeuour whenſoeuer opportunitie ſerued, and to that ende put vp a ſupplication to Maximilian, of ten ſpeciall greeuances, and an other of an hundred (in the ſeſſion of Noremberg) to the Pope himſelfe. And for the other, being an Engliſh-man (though but a bad one in the quarrel that now you ſuſtain) neuer heard you what great ſtickling and buſines about theſe matters there was, betwixt William Rufus, and Anſelme Archbiſhop of Canterbury: betweene Henry the firſt, and not onely Anſelme, but Thurſtan alſo the Archbiſhop of Yorke: and betweene Henry the

ſecond, and Thomas Becket that proud, and arrogant, and head-ſtrong traitor? Nor how Edward the third, did to that end not onely reuiue the ſtatute of Præmunire, made before by Edward the firſt: but alſo would in no wiſe abrogate the ſame, though hee were much ſollicited vnto it by Gregorie the eleuenth: nor how Richard the ſecond by publike authoritie likewiſe both reconfirmed, and further ſtrengthened the ſame: nor howe, though it was againe attempted to bee aboliſhed in the raigne of Henry the ſixt by the earneſt intreatie of Martin the fift; yet was it not obtained, but ſtill ſtood in force, euen to this præſent age of ours? If theſe thinges were ſtraunge, or but ſeldome heard of, I would with good will haue noted vnto you the ſtories them-ſelues more at large, and the places whence they are taken: but being ſo euident and knowne as they are, it is but loſt labour to deale any further, but onely to put you in mind of them. How is it then that you goe about to perſwade your reader, that theſe are but *bugs by mee deuiſed to terrifie the common people?* Haue you the face ſo to diſſemble the weakenes of your cauſe: & to lay off the ſame, you care not how, vppon anie others? Then are they vnwiſe, that knowing this, will heereafter be deceiued by you. But to proceed, is it the *Eccleſiaſticall authoritie* of the Biſhop of Rome, whereon theſe *bugs*, (as you ſay) are deuiſed? Is that *Eccleſiaſticall* authoritie of his of that nature, that it can meddle with ciuill cauſes, ſo manie, ſo great, and ſo ve-

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rie much? And are you sure that neither the Empire, nor the kingdoms of Spaine, Fraunce, Polonia, nor others; nor the auncient Princes of this realme of England, euer found the inconuenience that now we speake of: that the Princes of England were *for so manie ages togither more potent and glorious, than they haue beene since the suppression thereof*: and that the matter you speake of, is *in it selfe so plaine and palpable?* Certainely, whosoeuer bit is that can so boldlie affirme these, wee haue no great occasion to hope that hee wil make conscience of anie thing else: and there is an other *Note-this* for you to put in your margent, because you are faine to fetch them so farre, for want that you haue them not so neere as you would.

After this you come to an other, as proper a shift, as most of those that are gone before. For whereas I had saide before, that it was the safest way to rest in Christ alone for the whole woorke of our redemption; and that in such sort, as that wee sought no helpe of Angell or of Saint, of our owne or other folkes merits: heere come you in with a fonde collection and childish cauill, that, by this reason, such as should neuer pray, nor desire others to pray for him, hee that should neuer fast, nor doo other good deede, but should rather defie the same, and lay all vpon the passion of Christ, should be the neerest to that aduauntage. But can you in good sadnes no better perceiue how these two may stand togither: both for to rest in Christ alone, for the whole woorke

That, because I teach, that we ought to rest in Christ alone, for the whole worke of our redemption, therefore I abolish works: and that we all are little occupied in any good woorks.

of our redemption; and yet to be occupyed therwithall in such woorks, as God hath prepared for vs to walke in? Or if needes you would carpe hereat, might you not by the like reason haue carped at many places of the Apostles, and Christ himselfe? For that you charge vs to doo so little, it is no maruell, nor matter neither: your selues must bee able to giue a better account of your owne life, before that you shall bee allowed with vs, to take the account of any others. But you Iesuits, Seminarie priestes, and all that company of vnnaturall impes, that so wilfully abandon your owne countrie to practise against it, and to deuote your selues to that forraine priest, haue faces of brasse: that although your selues do knowe, that you are defiled (almost) with all manner of euill, idolatrie, whoredome, seditious practisings, & treasonable attempts in the highest degree; yet is your modestie such, that you can bee prying at other folks liues, and flatly condemne them, before that you find them (any thing like) so ill as your owne. Would you giue vs but this sparing, that you would not so hardly charge vs, vntill we were but halfe so bad as your selues, wee might then more easily come vnto agreement for this matter. But when the loosest of all others that this age of ours hath, and those that haue solde themselues to so much iniquitie, take vpon them to be controllers & condemners of others, howsoeuer you may please your owne selues therein, and hope therby to get your owne liues to scape vnespied: yet may

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you not thinke, that with thoſe that ſtand indifferent, it can be taken for ſufficient, whether it be to charge vs, or els no more but to diſcharge your ſelues.

26 And ſo hauing in this manner glaunced at ſuch matters as I ſet downe concerning religion, then you addreſſe your ſelfe in like ſorte to deale with certaine others that do appertaine to our ciuill eſtate. Where firſt it greeneth you that I ſay, that (as you report it) *the bleſſednes of England is greater at this time, than euer it was ſince the lande was firſt inhabited:* or, as my ſelfe had ſet it down, that (to thoſe that profeſſe the Goſpell, and labor to reforme their wandrings thereby) *this country of ours hath nowe enioyed theſe manie yeeres, the moſt peaceable, and the moſt bleſſed time, that euer it can be found to haue had, ſince that the land was firſt inhabited.* And ſo proceeding, you firſt depraued two other places beſides, and then come in with your flooriſh vpon them after your manner. For whereas firſt extolling the goodnes of God, vnto thoſe that ſeeke the aduancement of his glorie, I ſaid, that, *howſoeuer it be with others, yet ſhall it ſurelie go well with thoſe*; and then after, commending the gouernement that nowe wee haue vnder our owne Princes at home, therein I noted, that our treaſure is not now carried out of our Realme, to the mainteinance of forraine power (as heretofore it hath beene) and imploied againſt our ſelues, but that it is imployed now to the honor and defence of our ſelues at home: for the former you make

Concerning our ciuil eſtate.

That I ſhould ſeeme to exempt our profeſſion from temporall calamities: and that our ſuperiors conuey our treaſure out of the land to forraine vſes.

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me to say, that *Protestants in these temporall affairs are alwaies prosperous*, and for the latter you say, *it seemeth that this good man talketh rather by meditation or fiction, than by anie great intelligence he hath in such affaires*. A goodlie catch: and God bee thanked, that you are able to find no greater matters; but that you are faine to sit downe with these? But is it so grieuous a thing to you, to heare of the peace and welfare of England? Or are you able any of you all, to name such a time of peace and blessednes, as now wee haue had? Or if wee cõmend the goodnes of God towardes those that are his, cã it no otherwise soũd with you, but that we must seeme to say, that *in these temporall affairs we are alwaies prosperous*, in that sense that you doe giue it? If in the way of thankfulnes we gladly acknowledge the goodnes of God, towards our natiue country & vs, had you no better note to put in the margent of your recital of it, but *Intollerable lying flatterie?* And if there was no remedie, but that needs that note must in, must you needs bee so eagerly set vpõ it, that you would put in (to the first woord of it) an *l* more than needed, and more than true orthographie beareth, to make it roule better in the mouth of your reader? Then I perceiue, it is needfull for those that haue to deale with you, to holde their feet so wel as they can: if once they bee downe, you care not how pitifully you stamp them vnder your feet. If in like maner we acknowledge him to be very gratious towards those that professe the gospel, insomuch that whẽ

**Of the peace of the church.**

others are troubled, yet are these more safely preserued & more comfortably gouerned: was there no remedy, but that immediatly you must aske vs again out of your margent, How those that profes the Gospel, *do prosper at this day, in France & Flanders*. But, God be thanked, they prosper well, and much better than you wold haue them: & in England also much better now, than at that time you hoped, that by this time it should. But to keepe only to those, it was not long since the Gospel had (in a manner) no foot among them: now you see it hath gotten such hold, that the worst you can do, cannot expulse it again. You are fain to tolerate it in the one, & of necessitie you must let it alone in the other. But what if it shuld please the wisdom of God to steepe it a little longer in blood, before it shuld find the daies of peace? Would you therupon so readily infer, that it were declining: or would you so quickly prepare your triumph, as if it were now quite ouerthrown? you were no dout a wise company, if there were amõg you al, no wiser than you. Be it therfore known to you, that the more that God for the time leaueth his childrẽ in your hands, to do with them as you thinke good, & the more that he doth purge them in the fierie furnace of your cruelties, the cleaner & holier are they made to him, and surer are they in his good time to be aduaunced. And whether it prooue so with thẽ or not, yet was it no better thã plain folly in you, in such particulars so far to triumph, on so vnsure euent in the end. But pardoning this point

of

Of carying out our treasure.

of follie vnto you, what a malitious slaunder is it to charge those that nowe sit at the sterne of gouernment with vs, to let go our treasure abroad, to the mainteinance of forraine powers against our selues. Is it not needful, that Princes be at charges abroad, for to mainteine their peace at home? If the same be found among vs, is that so ill a matter in it selfe, as you can bee perswaded, that therein you haue sufficient ground-woorke, to bluster abroad so vile a slander? Can you see no difference betwixt our former (slauish and immeasurable, but forced) suffering of that proud prælate of Rome, to gather togither and carrie away the wealth of the land as pleased him, and to imploy the same against vs when occasion serued: and the voluntarie and needful imploying of certaine moderate sums or pencions now, that are bestowed abroad, both to our profit and honour at home? Are you so blind, that betwixt these you were able to espie no difference at all? No surely, it was not that: I will not charge you with ignorãce of it, but that of malice you would not see it: & for that cause you transposed my wordes, or did alter the placing of them to your aduauntage. For whereas I said, that our treasure doth not now *goe out of the Realme to the mainteinance of forraine power, but is imployed to the honour & defence of our selues at home*: you haue set mee downe to say, that it *is not sent out of the Realme to the mainteinance of forraine power, but is imployed at home, to our honour and defence*. Whereby we may verie well perceiue, that your stomake

(in

(in theſe matters) is not ſo daintie, but that for want of a cleaner diet, you would bee content to feed more homely rather than ſterue?

27 And hauing ſo taken your pleaſure of all thoſe thinges that I ſet downe for the better perſwaſion of thoſe that yet are out of the way, to ioine with vs in the truth of Religion: now come you to ſee what you can find in that which I haue added thereto, to remoue ſuch lets as hinder, that ſo the perſwaſion may take the better place with them. And firſt reckoning vp certain of the meaneſt of thoſe impedimentes that I ſaide to hinder diuers of you, there, becauſe you would be loth to be thought to be ſtaied by them, although indeed thoſe be the chiefe that do hinder moſt of you all (that is the feare of your diſcredit, and the loſſe of priuate commoditie) you do nothing els but onely ſcoffe at the matter, firſt calling them *certaine graue impediments*, and then ſhortly after adding, *Thus diſcourſeth this wiſe man in verie great ſadnes*. Which in truth is one of the beſt parts in you, to your purpoſe, becauſe that therein, as before of old, ſo nowe wee ſee that yet alſo, you eaſily paſſe many: but when otherwiſe you trie your cunning againſt the truth, therein you make it known vnto all, that you haue nothing at all to ſay, that is able to abide the triall. Whereof although we haue had examples inow already: yet, that you may the better ſee, that whatſoeuer you deale in, or whereſoeuer any would take the aſſay of you, he ſhould euer finde you like to your ſelfe, heere muſt I in

Other places by him depraued in that which I brought for the remouing of certain impedimentes that hinder others. He, firſt depraueth, & then derideth.

like

like plainnes tell you, that there is nothing at all that followeth, wherein your ſelfe doo not moſt plainelie confirme the ſame vnto vs. As for example, when as I had demaunded of you, why you ſhould ſtand ſo much vpon certaine controuerſies, and among others recited the manner of Chriſts deſcending into hell, that you haue conceiued (the *manner* I ſay, not the thing it ſelfe) there you, to bring vs and our profeſſion into ſome diſcredite thereby, will in no wiſe bee acknowne that I ſpake but of the manner of his deſcending into hell, and not of the thing it ſelfe (which notwithſtanding I did verie plainely ſet downe) and tell your readers, that *I demaund of you in verie good earneſt, why you ſhould ſtande ſo much on Chriſtes deſcending into hell*. But did I ſo indeede? Did I ſpeake of the thing it ſelfe, or of the manner of it onelie? Did I not verie plainly ſet downe, *that in ſuch ſort he deſcended into hell, as is fully ſufficient in the iuſtice of God to acquite vs*: and that the ſame is *fully beleeued of vs all*. But belike you account your ſelfe as much priuiledged to ſay what you will, as all that feare God acknowledge themſelues to be limited only to ſay the truth. Yet on the other ſide, thus much libertie muſt you graunt vnto others againe, that heereafter they beleeue you no further, than ſuch dealing of yours deſerueth. Furthermore, becauſe that I there, and before had declared, that put-caſe your late Tranſlation at Rhemes were true, yet the pointes that you had gained there-

Chriſts deſcending into hell.

by

by were verie fewe, and withall of no great importance: heere-vpon, as I doo take it, you charge mee (for otherwiſe I cannot ſee whereon you can gather it) that I doo graunt, that our faith and yours is *all one in ſubſtance*. Which notwithſtanding is cleane contrarie vnto that which I haue there ſet downe, as may ſufficiently and fully appeere, both in the ſecond ſection before, & in the eighteenth that after followeth: and yet neuertheles, heere do you charge mee in your idle margent with *Atheiſme* alſo. So great a greefe is it vnto you, to haue it diſcloſed or vttered by anie that you haue gained ſo little by that long craued Tranſlation of yours, by which you would gladly haue it thought, that you had borne downe all before you. If this therefore be the matter whereon you ground that charge, then haue you taught vs, that *Atheiſme* is; not only, as before we tooke it, to beleue no God, no heauen, no hell, and to make no account of Religion, but to take it as a policie onely: but alſo, to hold, declare, or vtter, that thoſe pointes of Religion wherein you diſcent from vs, are verie trifles, and nothing woorthie ſuch ſtanding in, as you affoord them. Whereby it ſeemeth notwithſtanding, that your ſelues haue thē in ſome admiration (how triffing ſoeuer that wee account them) or at leaſt that you would beare the world in hand, that you are ſo highly perſwaded of them.

That I ſhould grant, that their faith and ours is all one.

28 At length you come vnto that part of my Treatiſe that concerneth the Church, wherein I ſhew,

About my treatiſe of the church.

shew, what the Church is, and what it is to depart from it. Wherein it seemeth you were very loth to bee found any other at the finishing of this your vnquiet and wandring discourse, then at the beginning, and euer since, you haue declared your selfe to be? And first you bring in somewhat, that tendeth to the matter that you haue in hand; then other things also that do nothing belong vnto it: both sorts so coupled and couched togither, as that howe diuers soeuer they are in nature, it seemeth that your purpose was, that both sortes notwithstanding should dwel togither vnder a roofe. Concerning those that belong to the matter you haue in hand, first you set downe the estate of the matter betwixt vs, as best agreeth to your purpose: and then you dally vpon it at your pleasure. The state of the matter that is betwixt vs that you might better frame to your best aduauntage, one part of it you do dismember, and another you flatly falsifie. As touching that which you haue dismembred, whereas I graunted, that seeing you haue the outward profession of the Christian faith, therefore in that respect you also may be accounted to bee of the Church generally: because you thought that this word *generally* was not for your purpose, therefore haue you cleane put it out, and yet notwithstanding taken the rest as allowed by me; which without this limitation I neuer granted, and is in no wise to be allowed. As touching the other, with what face could you say it, that I do charge *my fellow Ministers and brethren, first t*

*haue*

Taking in hand that which I set downe, first some part of it he dismembreth, & some he falsifieth.

*haue vrged this ſeperation &c?* Whereas in truth I doo no where ſo charge them, but verie plainelie impute that to *our aduerſaries*, and eſpecially to thoſe that are the moſt *cunning, and moſt learned of them*: adding further in plaine tearmes, *both that they doo buſily vrge that point, and would haue neither vs nor others, to make at all any quaeſtion of it*, as plainely appeereth in the beginning of the fiftеenth ſection. But belike the time is nowe come, that God would haue it knowne vnto the world, that the deeper you are rooted in thoſe your Romiſh conceits, and the more ſway that you beare among your ſelues that are of that ſort, the more aſſured may we alſo bee, that you haue the more put off, not onely al conſcience, and feare of God, but all honeſtie too, and ſhame among men, ſo boldly to auouch ſo plaine vntruths.

29 Your dalliance tendeth to this ende, that *now at the length I, againſt al cuſtom of my brethren, do offer vnto you this ſo great and ſodaine courteſie*: then, that you take vppon you, to ſhewe, what the cauſe is, why ſo I haue doone. This great and ſodaine curteſie that now I offer vnto you, is, that I doo not denie you to bee members of the ſame church with vs generally: and therewithal grant, that the church wherof I ſpeak, is the true church Catholike and Apoſtolike. I cannot denie you to be of one and the ſelf-ſame church with vs generally, becauſe that being demaunded of your faith, you ſay that you beleue in Chriſt, and withal witneſſes thus your profeſſion by receiuing (after a ſort) both

After he dallieth thereupon. That I ſhuld ſeem in ſuch ſort to graunt them to be of the church, as that it were no great matter, of whether religion a man were, of theirs, or ours.

both the old Teſtament,& the new,& thoſe two Sacraments that are therein to vs commended; as we alſo on the other ſide beleue in Chriſt, receiue thoſe ſcriptures;& haue thoſe Sacraments in daily vſe. But this curteſie, as you tearme it, doth not in truth ſo much pleaſe you, as it doth inwardly vex & fret you, that therby you ſee your wōted courſe ſo croſſed with the truth it ſelfe, that you are out of hope ſo farre to abuſe the facilitie of diuers, as heretofore ful oft you haue done to your own aduauntage: bearing them in hand, and facing them downe, that if they like not of your errors, but imbrace the truth of Chriſt, as it is in it ſelfe, without your corrupt or needles additiōs, they are no more of the Church as they were before; but now muſt go ſeeke a new habitation, & ſo conuey their deſcent frō other auncеſtors, as that alwaies they find thēſelues to be a diſtinct people frō you, not only ſince your corrupt eſtate, but alſo before. That you account this a new & a ſodain curteſie, that I now at the length, *againſt all cuſtom of my brethren*, as you ſay, do offer to you, that it is a meere fiction of yours, & a manifeſt vntruth: & yet notwithſtāding it is true too, that hitherto we haue accounted you (as your ſelf alledgeth) & yet do, *the Synagogue of Sathan*. For we all accoūt you in ſom ſenſe to bee of the church, as the Scribes and Phariſies were; as that mā of ſin is ſaid to ſit in the Temple of God; as abhomination was ſaid to ſtand in the holy place; as Iſmael was for a time with Iſaac, in the houſe of Abraham; as Eſau was for a time with Iacob,

How they are of the Church.

*and yet ouer little to keepe him true.*

Iacob, in the womb of Rebecca; as those wer builders, that euer refused the head stone of the corner; as those were his owne, that neuertheles did refuse him, & knew him not when he came amõg them; & many such like: & I dare aduenture, that you are able to alledge none, that in such sẽse denieth you to be of the church. As for example, M. Caluin is one that most of al excludeth you from al sound interest in the church of God, & colour of it: as plainly appeereth, as in many other places of his godly, profound, & learned works, so namelie in the second chap. of the fourth booke of his Institutions. And yet he so concludeth his Treatise, as that in such sense as I haue set down, he leaueth you some interest in the church. His woordes are plaine, in the beginning of the last section of that chap. *Quum ergo ecclesiæ titulum non simpliciter volumus concedere Papistis, non ideo Ecclesias apud vos esse inficiamur, sed tantum litigamus de vera & legitima ecclesiæ institutione, quæ in communione cum sacrorum, quæ signa sunt professionis, tum vero potissimum doctrinæ requiritur. Antichristũ in templo Dei sessurum prædixerunt Dan. & Paul: illius sceleratiet abominandi regni ducem & antesignanum apud nos facimus Rom. Pont. Quod sedes eius in templo Dei collocatur, ita immutat, tale fore eius regnum, quod nec Christi nec ecclesiæ nomen aboleat. Hinc igitur patet, nos minime negare, quin sub eius quoq; tyrannide Ecclesiæ maneãt: sed quas sacrilegia impietate profanarit, &c.* That is, *when as We do not simply* (or without al maner of limitatiõ) *grant to the papists the title of the*

Church; we do not (altogither) denie, that they haue a-
ny churches, but only we ſtriue about the true & law-
full inſtitution of the Church, which is ſought in the
felowſhip (or partaking) partly of holy thinges which
are ſigns of our profeſſion, but chiefly of doctrine. That
Antichriſt ſhould ſit in the temple of God, Daniel and
Paul haue forſhewed: of that wicked & abhominable
kingdome, we doo holde that with vs the captaine and
chiefe leader is the B. of Rome. That his ſeat is placed
in the Temple of God, thereby wee are giuen to vnder-
ſtand, that ſuch ſhalbe the maner of his kingdome, that
ſhall not aboliſh the name of Chriſt, or of the Church.
Hence therfore it appeareth, that we do not denie, but
that vnder his tyrannie Churches remaine: but ſuch
as he with ſacrilegious impietie hath prophaned: &c.
And on 2. Theſ. 2. 4. he thus cōcludeth his treatiſe
thereon. Templum ergo Dei eſſe fateor in quo domi-
natur Papa, ſed innumeris ſacrilegiis prophanatum.
That is: I graunt therefore that to bee the Temple of
God, in the which the Pope beareth the ſway, but
with innumerable ſacrilegies prophaned. Luther alſo
(you know wel inough) dealeth roundly with you,
& maketh you no better (in reſpect of your Apo-
ſtacie and vſurpation) than the Synagogue of Sa-
than, and the Kingdome of the Beaſt: and yet, in
reſpect of the worde and Sacraments after a ſort
remaining among you, he dooth freely leaue you
altogither as much as I haue giuen you. For wri-
ting againſt the Anabaptiſts hee graunteth that
there is plurimum boni Chriſtiani ſub Papatu: and
then reckoneth vp the holy Scriptures, both the Sa-
craments

*craments, and the Catechisme, of the Lords Prayer, the ten Commandements, & the Articles of the faith*; graunting withall, not onely that these things are after a sort to be found among you: but that the verie *truth* of them indeede is there to bee had; though by most of you they are all verie much corrupted. These are I trust sufficient for this matter: and these haue I the rather alledged, because that they are acknowledged also by one of the chiefe among your selues. In which respect it were not amisse that you went vnto him againe, and there learned, how, with his better aduise, you might make these two to agree togither: that he, your master, doth acknowledge such things to be graunted by others before; and you, his scholler, should thus boldly set downe, that it is first granted by me, *against all custome of my brethren*. Howbeit, in this case also I may holde my selfe the better contented with this your dealing, when as I consider that now-adaies you deale euen so, both with Ierome, & Augustine also. For whereas they both had so interpreted that place of the Apostle, *2. Thes. 2. 4.* (Ierome very plainely, but Augustine somewhat doubtfully at the first, yet afterward plainely inough also, for that he would haue it to be, not *in templo Dei*, but *in templum Dei: tanquam ipse sit templum Dei, quod est Ecclesia*) that Antichrist should sit, not in the temple of Ierusalem, as you would haue it, but in the Church of God: because you see, that so the place maketh much stronger against you, therefore make you light of

Rob. Bellar. tom. 1. com. 3. lib. 3. cap. 13. & cō. 4 lib. 4. cap. 16.

Quest. 11. ad Algasiū. De Ciu. Dei lib. 20. ca. 19

their authoritie, as plainly appeereth both in Bellarmine your champion, and in your note in the Rhemes Teſtament on that place. For whereas in this caſe you take it ſo ill at their hands, that they ſhould interprete that to be the Church of God, becauſe therby you find your ſelues to be tied, for to ſeeke out your Antichriſt there: it is leſſe maruel that now when Antichriſt hath ſhewed himſelf ſo much as he hath, you can ſo il bear, that we ſhuld take any ſuch courſe, as auowing your ſtate to be no better, than the power of Antichriſt, neuertheles we ſhuld grant you to be of the church generally. And yet notwithſtanding Ierome, in an other place alſo, whē, out of the end of the 2. chap. of Sophony, he fore-ſheweth, that in time then to come, maruelous grieuous things ſhould befal the church in the time of Antichriſts raigne, althogh they be ſuch, as *at the firſt ſight may ſeeme blaſphemous* (for any man to ſay, that ſuch thinges at any time ſhould befal the Church of God, as himſelfe doth there confeſſe) yet neuertheles hee ſaith, that *in the raigne of Antichriſt, it ſhalbe turned into a wildernes, & deliuered to* (ſauage) *beaſts, & that it ſhall ſuffer whatſoeuer the prophet there deſcribeth.* Wher you may ſee, that notwithſtanding that it bee the *Church*, yet doth he not ſtick to ſay, that it ſhould notably be eclipſed & that by the power of Antichriſt alſo: & that althogh Antichriſt ſhould ſo ouerlay it, & that it ſhould become as a wildernes, & be ſo much peſtered with all noiſome beaſtes; yet dopth hee name it, and acccount it the *Church*

notwith-

notwithstading. But you think you haue sped very wel, & made a good market, in that I haue termed that Church to be the true, Catholike, & Apostolike church, wherof I allow you to be members by outward profession generally. But you need not boast so much of your peny-woorths, as you would gladly seem that you might. For those titles of true, Catholike, & Apostolike, do but appertain to the church in grosse or generally, in respect of the name or faith of Christ, that there is professed: & are not communicable, or to be imparted to all the members therof indifferently, or to all those sorts that (after their maner) are vnder the same; but onely to one sort of professors therin, such as togither with the outward name, are of that profession indeede, that outwardly they doo pretend. From which because you are so farre departed as you are, therefore haue you no part at all in anie of those titles in respect of your selues, although they doo belong vnto that Church (in respect of the faith that it professeth) whereof you are such rotten members as you are. And though your selues are corrupt, and in truth goe directlie against (in manie great and speciall matters, that are of the substance of it) the selfe-same faith that in tearmes you professe generallie: yet neuertheless the faith it selfe that so you professe, beeing considered, not as you holde it, but as it is in it selfe, and as it is holden of vs, and all others, that rectifie our profession by the written woorde, is of that nature,

How they are of that Church, that is true, Catholike & Apostolike: & yet themselues nothing at all the better thereby.

as to which thoſe titles of true, Catholike, and Apoſtolike do of right appertaine. Which once being ſo fully and truly inueſted in them, what hindereth, but that, though not corrupt members, yet the whole may rightly take that denomination: both in reſpect of the faith it ſelfe, and in reſpect of the profeſſors of it, one ſort truly holding the ſame, & the others alſo profeſſing none other but onely the ſame generally? Doth not a land rightly take his denomination of that graine wherewith it is ſowne, though afterward both it ſelfe be thin, and not onely certaine other graine beſides (that came in with it, or elſe the ground it ſelfe hath yeelded) is nowe ſpread among it, but is full of weeds likewiſe? If you can be content to allow vs the one, you ſhall find no reaſon left you, why you ſhould denie vs the other. Much leſſe if you call to remembrance that the ſame Church, whereunto Chriſt, and his Apoſtles, and all his Diſciples adioined themſelues, and from which Chriſt did neuer ſeperate himſelfe (notwithſtanding the great corruption and contempt of the woorde of God, and of Chriſt himſelfe that raigned among them) was notwithſtanding a true church, grounded on the election of God, and of the doctrine of the lawe, and of the Prophets generally, or in reſpect of the whole. As for my ſelfe, if I had not in as plaine ſpeeches, and in as full and reſolute maner, denied you to bee anie true members of the Church of Chriſt, and ſo conſequently, had not therewithall, opened mine owne meaning, and

cleane

cleane ſhut you out from the enioying of anie good roome therein: then might you with ſome better colour haue made ſuch vauntes of thoſe your peny-woorths. But when I did as fully condemne you for rotten members, as I did allow you in that other ſenſe to bee of the Church, it was I warrant you, but *Sardonicus riſus*, and a poore ſeelie ioy that you had thereby. As therefore in reſpect of the faith that in groſſe you holde, and for the reuerence that I beare thereunto (as it is in it ſelfe, but not as you holde it) I allowe you in ſuch ſenſe to be of the Church: ſo bee you ſure, and, if need be, I confirme it vnto you againe, and againe, that in reſpect of your fowle and great Apoſtacie, I alſo, as well as my brethren, account you bee as bad members, as euer were anie, and as farre from ſaluation, and al other priuiledges of the true, Catholike, and Apoſtolike Church (in the courſe that yet you are in) as euer were the Iewes themſelues that put Chriſt to death, or any others, if you can find anie worſe than they.

30 Nowe as touching the cauſe why I haue offered you, as you tearme it, ſo great and ſodaine curteſie, whereas here you take vpon you to ſhew what cauſe my ſelfe do alledge for the ſame, and would make your Reader beleeue, that my ſelfe alledged none other than as you haue heere recited, heerein alſo you haue abuſed me much, like as in the reſt you haue doone: for that it is cleere (& you cannot denie it) that I alledged diuers other reaſons beſides for that matter, and all of more im-

Vpon what cauſe hee would haue it to ſeeme that I did grant them this curteſie

portance

portance than this (or at leaſt, not one of them all inferiour vnto it) and ſpent the better halfe of that ſection onely in it, as in the fifteenth ſection more fully appeereth. But herein belike you wold againe giue ſome warning to al, to ſee to your fingers; & teach thē how you are wont to deale, in all your brablings againſt the truth: that is, to cull out ſome od point by it ſelf, that you thinke your ſelfe moſt able to deale withall, or to giue moſt colour vnto you; and, ſetting downe that in ſteed of the whole, to tell your Readers, that that is the thing that we do reſt on. Then alſo in reciting the words themſelues, whereas the *conſenting* that I did ſpeake of, and which I miſliked, was, *to ſuffer you to make ſuch an abſolute diuiſion betwixt vs*, as my wordes doo there plainly declare: you, perceiuing that thoſe words did not ſound full inough to your aduantage, altered them quite, and tooke ſuch as you thoght would ſerue you better (eſpecially, ſtanding ſo barely, as you haue there made them to do) & in ſteed of thē you haue made mee to ſay, *to graunt that wee are not both of one Church*. But ſtil I ſay, God bee thanked that your cauſe is no better (euen with your ſelues) but that you think needful ſo gredily to hunt after ſo poore & feely helps as theſe. It is bad inough of it ſelfe: and yet by ſuch dealing you might eaſily knowe, that needs muſt you make it ſo much the worſe. But if you will deale plainly, and are deſirous a little to proue what you can do in the matter it ſelfe that moſt doth gal you, this is the thing that you haue

to do. You are to shew what authoritie you haue in the word of God, why you should so resolutely condemne all those to bee none of the Church of Christ, that agree not with you in those pointes that now are in cõtrouersie betwixt vs. This is the thing, you know well inough, that I did beat on: not caring so much to keep you in, as, not to suffer you to exclude others so much as you do. For seeing you are such rotten members as you are, & yet take vpõ you to be the iudges of al others besides, to thrust out, & take in at your pleasures (euer cõdemning those that are right, & wickedly iustifiing those that are wrõg) it was not so needful now to bee so carefull to holde you in vnder that title, though it were no more but generally, as it was, to let you vnderstand, both howe far your selues are faln frõ the truth it self, & how manifest and open wrong you do to those that so you shut out, as not apperteining to the Church of Christ. And seing that by this only sleight you do so much preuaile with many, who dare in nothing dissent frõ you: so long as they feare that in so doing they forthwith should leese the interest they had in the Church, nor somuch as inquire of any thing you teach, on what ground or warrant you do it, vpõ the persuasiõ that they haue of you, that you alone are of the church, & that in you it cannot er: hẽce is it that it was needful for me also (hauing in hand to answer those doubts that chiefly hindred the weaker sort and such as of conscience cleaue vnto you) so to discouer your subtiltie therein, as that so manie as would

Not so eare ful to keepe them in: as that they should not thrust out others.

would looke about them,& not eſteeme of things as they are accounted, but as they are indeede, might the better perceiue, that with ſuch toyes they need not any more to be ſtayed. You on the other ſide,if you wil ſay anie thing to the purpoſe in this matter,muſt be able to ſhew,that notwithſtanding that wee receiue Chriſtian Religion ſo much as we do,yet can we be none of the Church of Chriſt in anie reſpect: either becauſe of ſome thing that we hold beſides,that is of that force as to exclude vs from all intereſt there;or els(which is the thing wherewithall you will rather charge vs)for that ſome of thoſe opinions of yours, wherin we diſſent from you,are of that importance, as that no bodie can in anie ſenſe bee of the Church of God (not ſo much as generally, which is the thing that wee doo not denie vnto you, notwithſtanding that you are falne ſo farre as you are) vnleſſe he hold them all,and euerie one,without exceptiō. Or to ſpeak more plainly, you muſt proue your propitiatorie ſacrafice, tranſubſtantiation, popedome, righteouſnes of works, interceſſion of Saints,prayer to them,praier for the dead, purgatorie,image-woorſhipping, pilgrimage-gadding, and ſuch like, to be ſo needfull points of Chriſtian Religion,as that whoſoeuer holdeth not them, or any of them, hee cannot bee of the Church of Chriſt,though neuer ſo much hee holde all, that Chriſt or his Apoſtles haue left to vs in the written word. This is the onely thing that muſt helpe you,for this matter: this if you do not,whatſoeuer

What it is that for this matter they are to do.

els

els it is that you bring, neither doth it hurt vs, neither can it comfort you, whatsoeuer ioy you wold seeme to conceiue, vpon this *new and sodaine curtesie offered vnto you.*

31 Those others that nothing belong to this matter, and yet are lodged vnder a roofe, are two: one, that you take vpon you to shewe, *Why I tooke in hand to write this Treatise of Pacification*; the other, that you do before-hād giue vs hope of a certaine new woorke, which *perhaps heereafter may be taken in hande*. As touching the former of these two, what meane you, againe to take in hande to find out the cause in mine owne words, and again so far to leaue the plaine way, as before you did? Had you so good successe in the former, that now you haue so good a courage to attempt it againe? But it is your lot (in the bad cause that you haue in hande) euer to bee sure to fall, whensoeuer you strriue to arise. The cause why I wrote this treatise of Pacification, I had my selfe set downe in twoo places: in my Epistle Dedicatorie, the second leafe, and first page; and in the beginning of the Treatise it selfe, in the first leafe, and second page. In the place that you alledge, out of the third section, and either out of the foureteenth or fifteenth page, there do I giue no cause at all, why I wrote this Treatise: neither yet do I directly set downe, but by way of suppossall, that which so greedilie you catch for your purpose to cheare you withall. For my wordes are plaine, that *we also will bee content to set by Religion for a season &c, and now consi-*

Two other matters of another kind.

Why I should write this Pacification.

*der*

*Temporall commodities wherevpon we relie:*

*der of those things alone that do concerne our ciuill estate:* & againe, *Be it therfore, that whatsoeuer their profession be, yet shal they haue many of those that now are with vs to ioine with them, if in this point there be found no lawfull impediment or matter to stay them.* And now Sir I pray you, if you would needs haue taken vpō you out of mine own words to declare vnto others, what moued me to write this treatise, ought you not rather to haue taken it out of one of those places before recited, where I dealt in the selfe-same matter: then out of this other alledged by you, where I speake nothing at all of anie such thing? And, if you had ment honest & plain dealing, would you not haue taken the course that I speake of? But put-case, that that also were some part of the cause, could you yet haue the face, altogither to set by Religion, and matters of faith, (which I set by but for a time, whilst that I reasoned of the other) & then tel your reader, that the consideratiō of our ciuil estate was the only matter; & that, by mine own confessiō: & that my selfe confessed, that indeed *now I perceiued, that mē held with vs rather for respect of state & ciuil cōmodities, than of conscience & beleefe.* Did I any where confesse this? Haue you no shame to charge me with so manifest an vntruth? Dooth your religion giue you that libertie? Haue you so throughly digested that new lesson of yours (to keep no faith to those that professe the gospel) that now you regard not what you say of them, nor how you charge them? But the qualitie of your cause being better consi-

dered,

dered, the matter is lesse, that by you it is accordingly handled. But you ad hereunto, that *regard of temporal commoditie in verie truth is the only reason, or bait that wee can lay before you at this time, wherby to moue you to come to our part:* and withall, *that our Lord knoweth how bare & brickle a thing it is, & how long or litle while it may indure.* In the former, wherof you seem now to discouer the reason to vs, why you would before haue made your reader beleeue, that I made this Pacification for no cause els, but for that *now I perceiued, that mē held with vs, rather for respect of ciuil commodities, than of conscience and beleefe.* For if there were on our parts no other groundwork of persuasion, but onlie the *regard of temporall cōmoditie:* then without questiō I could haue had to this purpose no other matter at al to write of; & so consequently needes must I haue made the treatise only for it. Therfore do but proue that to your gentle reader: & the other wil follow vpō it, hard at the heels. In the latter of thē, wherin you talk of the *bricklenes of it, & how litle it may endure,* althogh you cast in certain other speches besides, to shadow the matter so far as to your purpose shuld be needful for the time: yet, considering your attempts since, against the person of her Ma. & the State it self, it may wel be both that your self were priuy to thē; & that, if so they had falne out, you had laide thereby a pretie foundatiō to win the credit of a Prophet among you, as one of your fellowes lately did in England. We know (as wel as you) that al erthly prosperitie

That regard of temporal commodities is all that we haue to mooue others to our profession, as he wold haue it.

is subiect

ſubiect to mutabilitie: and that no man knoweth the time or ſeaſon, howe long, or how little it is to continue. And if it ſhall pleaſe God to enter into anie ſuch triall of vs, as you would faineſt ſee, wee truſt that we ſhal be in a readines to obey his wil: and that it alſo ſhall be, both to our great benefit, and good of the Church; and to the further ouerthrow, both of your ſelues, and of your profeſſion, now in this declining eſtate of your wicked popedome. I alſo graunt, as touching theſe ſpeeches of yours, if otherwiſe the cauſe be good, and the perſons be not ſuſpitious, ſuch ſpeeches as theſe may well be vttered without offence. But I ad withall, both that it is a falſe ſlaunder of you, to charge vs, that we relie vpon it (and yet neuertheles are wee of dutie verie much bound heerein to acknowledge the goodnes of God towards vs; and that ſo much the rather, as wee ſee the ſame ſo much to greeue you, and ſo firmly to be continued hitherto vnto vs, notwithſtanding ſo many vile attempts of yours, to the contrary:) and that it is likely, conſidering the qualitie that you are of, that in theſe verie wordes you ſhewed your ſelfe (to ſome purpoſes in couert manner, but otherwiſe plainely ynough) not onely how to lay in wait for the ſame, but alſo that you had already conceiued an vndoubted hope to preuaile, wherein notwithſtanding hitherto (God bee thanked) you are cleerely defeated. And our truſt further is, that ſeeing you are now ſo farre paſt, not only religion, but all honeſtie too, as witnes theſe your vile and naughtie

practiſes,

practises, continually iterated one after an other: both that God will still bee against you; and that the most of your wonted adhærents, considering into howe reprobate waies they may easily finde you hereby to bee giuen, will nowe begin euerie where, to see how much you haue abused them, & daily forsake you more and more. That Strumpet, you know, that sometimes hath beene in that honour and estimation, with the Princes and people of the earth, and with whome they haue liued in fornication, being by her inchantments deceiued, is at length to bee forsaken and hated of them, to be stript naked and burned also. And it may bee, that GOD will vse this extreame wickednes of yours, to make others both better to know you, & the more to detest you also: so to make the readier way to those his iudgements, which we beseech him to hasten to his good pleasure, for his names sake; and for the comfort of all his people, that soone should haue a readier way to their saluatiō, if that great stumbling blocke were once remooued out of the way.

32 As touching the hope that before hand you giue vs of that new Booke, that *perhaps heereafter may be taken in hande*, you haue in such sorte set downe the argument therof already, that, althogh it may be that some of you could giue the aduenture of such an attempt: yet, to deale plainly with you, I must needes giue you to vnderstand, that it is such a matter, as that none of you all, nor altogither, are able to performe; no, nor to come anie

Of the hope that he giueth vs, of a certaine new worke to be taken in hande: which none of them all, nor altogither, can euer perform

thing neere. For therein *perhaps* muſt be *declared*, and that *more largely*, that, the *regard of temporall commodities ſet aſide, all other reſpects, reaſons, allurements, motiues, and conſiderations, which heauen and earth can yeeld, whereby to ſtirre a Chriſtian man to imbrace any religion, are all for you, and none for vs.* But auaunt Sathan? Haſt thou not yet left thy woonted bragging? Art thou not yet perſwaded, but that thou maieſt bee able ſo farre to aduaunce, ſo notorious falſhood of thine, which is ſo plainely diſcouered alreadie? Wert thou not ſufficiently foyled before, when as thou didſt but vaunt of the kingdomes of the world and the glorie of them, as if all were thine, and at thy diſpoſition: but that nowe thou haſt ſo farre poſſeſſed the mindes of ſome, as that in them hauing gotten the place, thou art not aſhamed now to ſay that whatſoeuer argumentes of perſwaſion there are, in heauen, or in earth, they are all for that corruption that thou haſt ſcattered into the church, and none at all for the truth it ſelfe? As for thy ſelfe, it is but thy kind: thou art a lier from the beginning; and the father of all falſhood and lies. And as for thoſe that thou haſt ſo far bewitched, it is the iuſt iudgement of God, that thy illuſion ſhould bee ſo forcible and ſtrong againſt them, becauſe they would in no wiſe receyue the loue of the truth. But for the matter that is in hande, neither thou, nor thine, ſhall euer be able to come anie thing neere, vnto that which thou wouldſt ſeeme that thou could. It is not in thee: the tower

that

that thou hast taken in hande, thou art in no wise able to finish. In boasting thy selfe so immeasurably, thou hast more plainly discouered thy shame. For either must thou with shame giue ouer this proud vaunt of thine: or els so farre discouer thy weaknes, whensoeuer thou shalt attempt to do it, that thereby thy shame shall be the greater. Howsoeuer it be, this glorying of thine must needes be confusion & shame to thee: it is too late to auoid it now. But (to leaue your prince that ruleth in you & to come to your self again) I pray you good Sir, haue you alredy so clean forgotten, how litle able to performe that enterprise your late champion was, that hauing gotten half a score reasons on behalf of your profession; such as hee thought none could answere, with great confidence did publish the same, & challenging all men to make him answere, quickly found, that neither hee, nor his fellowes were in any wise able to stand vnto it? Was this Icarus of yours so lately ouertaken, & that so plainly, in that presumptuous follie of his: & yet must you needes bee renewing the same point of folly again, to the ouerthrow of your self likewise? Neuertheles by mine aduise it were not amis, that as your bel-founders were wont to desire their standers-by to say a sort of *pater-nosters, & auees* while the metal was runing; or as when your great masters wold haue faced vs down, that a late Princes of ours was with child, they ordained processions, & made publike praiers, that it might be a man-child, & a proper one too: so you likewise, seeing,

*perhaps* it must needs be done, and none of vs may say to the contrarie, would now aduise you of such necessary helps beforehand, that they be not wanting when you should need them. Againe, must the *regard of temporall commoditie bee set aside* in this account, as a matter that is onely for vs, & not for you? If you meane, that the profession or faith that we do hold, must needs be more welcome to others, because it deliuereth them from power of darknes, and miserable seruitude, wherinto of late you had brought them, in this case I graunt, you said very truely, but nothing at all to your owne purpose: and so consequently, we cannot bee perswaded yet, that you had so honest meaning in you. But if you meane that we which are the teachers of it, teach it but for our owne aduauntage, and not for the truth it self, (which lieth faireſt for your meaning, and most agreeth to your disposition) then must I tel you, that herein also you flatlie pronounce against the knowne and manifest truth. For who seeth not, or howe can your selues denie, but that, *in regard of temporall commoditie*, it had beene much better for vs to haue taken parte with you, than so far to haue sundered our selues from you: if so be that we could so haue held out the woord of God; or beeing once come in, haue suppressed it againe? Is it not a readier way vnto *temporall commoditie*, to keepe men so ignorant of the sufficiency of their saluation in Christ, that we may thereby haue them euer to hang more vpon vs, and to make no ende of endowing vs with the best

He forgat himselfe when hee laid this vnto vs.

best things they had, for their soules health: then to teach our saluation in him to be so absolute, and in himselfe so fully accomplished to all beleeuers, that the people of God need not to seeke for such by-helps to any other whatsoeuer? Is it not a readier way to *temporall commoditie*, to make kings & princes beleeue, that they must hold their crowns and kingdoms at our pleasure: then plainly to acknowledge the fulnes of their right and power; and that wee therein haue in no wise to meddle with them? But the reasons are manie, that turne this backe to your owne bosoms. What dealing then is this in you, to lay that on vs, which is yours and so boldly to set vs downe so great vntruthes? Or what one part is there of your profession (euen in the cleerest of all, as you do vse it) that one way or other dooth not specially respect this *temporall commoditie* (that you would faine haue so far from you, and so neere vnto vs) that is, either your profit, or els your pleasure, or ease; or at least, your credit or estimation with others: or yours at least, much more than ours, to all intents and purposes whatsoeuer? But hauing once brought your fauorites to this, that they shall but heare you, and read such thinges as you set them downe; and vtterly refuse and despise all others besides, wee graunt it is for you to set a good face on the matter, how bad soeuer the cause be that you defend: that so those miserable adherents of yours, may gather the better hope they are right, when they see that you do so boldly defend them; and neuer

be able to find how farre you doe abuſe them, becauſe they reiect or abandon from them, al ſuch as ſhould bring them to the knowledge of it. In the meane ſeaſon you are no babes, that can ſo cunningly handle your matters. And thus much as touching that part of your dooings, wherein you haue directed your ſtile chiefly againſt mee, but yet againſt others withall.

Of the reſidue that he hath otherwiſe brought vs.

33 As for the reſidue, that (in this your ſecond edition) you haue otherwiſe brought vs, my ſelfe doo not meane (as before I ſaide) to go againſt it, nor to diſcouer your weakenes therein (but to hold my ſelfe contented with mine own defence) both becauſe that for the moſt parte it reſteth on the controuerſies that are betwixt vs; and your ſelfe is yet ſo little diſpoſed to bee further aduiſed in the others. For the controuerſies are ſo handled alredy, that it is not ſo needful now to take in hād againe ſo ſtale and miſerable remnantes as thoſe: howſoeuer that you can with ſuch countenance obtrude vnto vs ſuch waſht, and clipt, and counterfeit coines for good & lawfull; as though yet the Church of God did not knowe the vanitie of them. And ſeeing that your ſelfe hath herein alreadie ſufficiently declared, how hardly you take it to be otherwiſe aduiſed than ſtandeth with your preſent humour, I ſhall bee as readie for my part to paſſe you ouer for thoſe matters, and not to trouble your humour therein: ſauing onelie that I will not ſticke to put you in minde of fome fewe thinges, which I thinke were good for you

to consider of, both in respect of the truth it self; & that you also may grow to some better temper, and not so highly esteeme of your selfe, as hath so great contempt of others ioined withall. And first as touching the whole, the title you knowe you haue altered now, and that in such sort, that hereby onely we might easily charge you, that so much as in you lieth, you haue marred it all, euen whatsoeuer therin doth tend to the rule of a godly life: & yet not denieng, but that the scriptures therein are good; the Fathers also that there are alledged, & other rules of godlines that are ther prescribed, so far as either of them doth agree with the written word. But my meaning is (as before in the preface I noted) that seing you haue turned now the matters you speak of, frō *a Christiã exercise*, to be *a directorie guiding men vnto saluation*, if therby you meane to teach your adherents, to seeke their saluation by their good woorks or godlines of life (as the common opinion of you all, and this nowe booke of yours in manie places doth sufficiently witnesse, that so you meane:) then it is certaine, that becausse such woorks, bee they otherwise neuer so good, yet to such end doone, are vtterlie lost, and therein become odious to God, therefore when as in this your newe booke you teach men so to bee occupied in these matters, you haue made your selfe a false prophet thereby, and this booke of yours an accursed pamphlet in the day of the Lorde. Whereby also you haue made it nowe more plainely to appeere, why you

Of the whole booke generally.

Of the Title of it.

set in hand togither out of others those lessons of godlines, and to commend the same to the people: not for any care you had to make them more godlie, but to vse that occasion to nourish in them that pestilent error, of ascribing their saluation (for a good part of it) to their owne proper woorkes; and withall to let in your other errors (wherof this new booke of yours is full) which otherwise you knew well inough, that by anie learning you were neuer able to commend vnto them. Wherein it may be, that you were perswaded, that at the least you should be likened to the Græcians of old, that when they could not by maine force get within the walles of Troy, afterward by seeming to breake vp their siege, and to leaue a sacred horse behind them, to the great benefit of the Citie, if it were taken in vnto them, by that meanes obtained, that certaine bandes of their owne soldiours were vnwares taken in, and all the rest immediately after brought in besids, to the vtter ouerthrow of those that receiued so goodly a præsent, so craftily prouided, and left vnto them. It may be I say, that you might liken your self vnto these. For you also, finding that now by learning you are not able to settle your errors in the harts of others, as heretofore you were wont to do while you were not resisted, would seeme now to leaue off dealing in matters of controuersie, and heerein to treat of deuotion only: and yet throughout your whole booke you so interlace the controuersies also, and make deuotion so to hang vppon them, that none can re-

The Troian horse.

ceiue

ceiue your rules of godlines, but that if they marke not well, they must needes receiue your errours withall. And so vnder pretence of teaching godlines, your meaning is, therby to let in your errors into them, as they by leauing that horse vnto them, did seeke to gaine the Cittie thereby. But these thinges are *in summo genere*: of famous warriors, twoo mightie peoples, a noble Cittie, a strange policie, and to the one side vtter destruction. A baser kinde will bee meeter for you. You might therfore liken your selfe rather to Bartrams boy, in that busie, but causles, and therfore ridiculous stir at Oxford, when on the sodain, in a speciall pagent of their popish deuotion, they were all perswaded the Church was on fire ouer their heads, and thereupon hasted foorth so fast, that they cloyed the doores, and hindred themselues. At which time the boy to auoide the presse, climed vpon the doore, and then espying a shifting Moonke, getting out ouer the heads of those that stucke fast in the doores, thought it a fit opportunitie to him, to leape into his cowle behind him, that so he might get out of the daunger that then was feared. For so you likewise haue thought this moonkish hood of your popish deuotion to be so fine a way for you, to get out your popish errors withall, that you could not hold, but in they must, and abide the aduenture: seeing well inough, that now they wax stale and out of credite, and therefore like quickly to perish, vnlesse by such means you could happily raise their credite againe, or at

The monks hood.

Acts and mon. 1209.

least

haſt præſerue them (ſome-what longer yet) from that conſuming fire of the woorde of God, that (not in ſuppoſall, as in the other, but in verie truth) ſo mightily hath begun to conſume them alreadie. Howbeit as that Moonke did ſoone after find fault with his burthen, and rid himſelfe of it: euen ſo you had ſtuffed thoſe your precepts of godly life ſo full of your popery, that you may not maruell though they tooke ſo ill with ſo vnnaturall and needles a burthen, and did ſeeke to bee disburdened of it. In your newe booke (I graunt) you haue taken a better order. For there you haue made the burthen ſo ſtrong, and the bearer ſo weake, that it can neuer deliuer it ſelfe: but muſt be content to bee vnder it ſtil. Then alſo whereas how you haue inlarged it, in volume or quantitie, double to that it was before, or at leaſt neere thereunto, yet are theſe your additions ſuch (eyther ſo little appertaining vnto the former argument, when the matter it ſelfe is good: or els ſo vaine and weake, when otherwiſe they anſwer the argument that was before propounded) as that howſoeuer you are offended with mee, for taking out (but little to ſpeake of) from your former booke: yet, if anie frend of yours, at whoſe handes you would better take it, would now take out the moſt of that which in this your ſeconde edition you haue put vnto it, my opinion (by your patience) is, that hee ſhould make your booke ſo much the better æſteemed (but onelie for the names ſake) with moſt of your frends that would

Of the matter of it.

read

read it for godlines sake, or to stir vp their minde therunto. Not denying hereby, but that some part of the matter (in it selfe) is good: as, that there is a God, which rewardeth good and euill, and of the certaintie of Christian Religion (which two matters are prosecuted at large in two seuerall chapters, and are the greatest part of your additions) and some other besides. But those thinges you knowe were at large handled before by the Fathers of olde against the Gentiles and Iewes: and of late likewise, as by diuers others in some parte or other, as occasion serued, so verie fullie by Monsieur du Plessis, in that notable booke of his of the truth of Christian Religion. You knowe likewise, that such thinges as are of diuers argumentes, are not euer so welcome vnto those that (for the time) desire to heare but of the one: though in their kinde the one bee as good as the other, and in time and place as welcome. But yet as touching those *reuerend Catholike Priestes* that you speake of, that suppose so manie among vs to bee falne vnto Atheisme by beating out the pointes of Religion, first it may bee that they doo thinke, that so manie as abandon their woonted errours of poperie, doo vtterlie cast of all true Religion likewise. And yet notwithstanding I will not denie, but that if by them-selues they measure others, they may very well thinke (if they can haue the grace to consider, how far they are falne) that it is needfull now to lay againe those first principles of all

Religion,

Religion, that there is a God, and that the faith of Christ is (without question the onely truth. But yet are they not able in this lande to finde anie others, of what estate or calling soeuer, by whome they may take so true a skantling for these matters, as by themselues: as their trecherous practises long since haue witnessed, and daily yet doo, to the shame of you all. And this of the whole.

Of a few particulars.

34 To come to particulars, my purpose is no more but this, a little to vnfould vnto you these two points: how loth you are to be admonished, or to amend, any thing that already you haue set downe, be it neuer so wrong; and yet that there is verie good cause why you shuld not trust to your selfe so much as you do. That you are loath to be admonished, or to amend, that which once you haue doone amisse, appeereth sufficiently in this, for that you doo so greeuously take this little amendment that herein I haue tendered vnto you, though in neuer so quiet and gentle manner. Insomuch that whereas I neuer vsed any contumelie of speech against you, for anie thing that you had so corruptly put in; and besides that, abstei-ned also from iust reproofe, and neuer did anie more, but either left them out, or amended them in quiet manner: you on the other side, by all such occasions haue stirred vp your selfe, to lay on load in reprochfull and taunting speeches. But whereas it seemeth your selfe doth account them as deadly instrumentes against whome they are throwne: yet the truth is, they are but the shuttle-

That he is loath to amend that hee hath done amis.

cocks

cocks of your owne vanitie, and carrie with them no force at all against the truth and vpright dealing. Then also I thinke your selfe may not well denie, but that I admonished you of, or my selfe amended certaine things, wherin you were wrong: which notwithstanding you haue not corrected in this your new booke, but haue come forth with them againe as corruptly now, as you did before. Whereof although I were able to alledge verie manie examples: yet I will content my selfe with few. And first when you haue occasion (whether orderly giuen, or purposely taken) to alledge anie thing out of those bookes that are not Canonical: yet you still call them the Scripture, and the H. Scripture, as well as those books that are Canonicall, or vndoubted Scripture indeed. And this you do both against the vse & custom of the primitiue Church (respecting the whole generally) and of an euill heart to the holie, and vndoubted woorde of God: that by aduauncing other bookes also to the same degree, you may so the more easily take downe the better estimation of it, and make it no better than those that are of your own allowance. In like manner whereas before I put you in mind of many places corruptly translated, or wrong applied, yet neuertheles you hold on still your headstrong course: as, *propter dolos*, for *in lubrico posuisti eos. Psal. 73.* against Ierome; *and aboue, for vpon all his woorks. Psal. 144.* against Saint Ierome, and against Saint Augustine both; and manie others like vnto these. Wherein you doo not onelie go against

Apochrypha, & Canonicall, like Scripture with him: and why.

Corrupt translations stil continued against the Fathers.

gainſt the Fathers, but alſo againſt the truth it ſelfe: and all to continue your former courſe, and a little therby to helpe out a few od points of your profeſſion, not woorth three halfe-pence the beſt of them all. So likewiſe howe you did ſome-what ouer-ſlippe your ſelfe beyond the warrant of the woorde of God, to aſcribe that as a cuſtome to Iſaac, that the text reporteth but of one ſpeciall time, I noted vnto you towards the beginning. That, you may ſee, howe I had amended, onely by leauing your errour out, and nothing at all laying it vnto your charge, not bewraying it vnto others. Which notwithſtanding now you haue taken it in againe, and more diſcouered your weakenes therein, than you did before. But it may be you will ſay that that part of your booke was printed before. What if it were? yet was not the vſuall helpe of corrections in the end of your booke denied vnto you. But for this cauſe to leaue all the fore-part of the booke, and (to bee ſure) to leaue you out three partes to your ſelfe, and to take in hand but the fourth part onely, the hindmoſt of all (by which time though the print went on, yet might you haue good time of aduiſement) & there to picke out but ſome few things alſo, wheras I (*pag. 271.*) holpe to rectify the number of quarters, that you (*pag. 297.*) had ſet down for a *Corus* in Salomons prouiſiō, far aboue Ierom beiond al meſure, & much aboue Ioſephus alſo: you neuertheles do ſtill hold on your former courſe, & in your new booke haue ſet it down al-

*Corus.*

togither

togither as corruptly as you did before. A little after (*pag.300.*) you had set down, that *on thursday & friday* the Iews *cried crucifige against Christ, & preferred the life of Barrabas before his*. And yet I trust you know well inough, that though they bare him ill harts before, & likly inough that they on *thursday* were practising against him: yet neither of those two things that you speake of were doone but onely on *friday*. Wheras therfore I (*pag.281.*) left out your *thursday*, & set them on the head of *friday* only: yet you in your headstrōg course haue put in *thursday* againe as it was before. After that again, handling the *vanitie of worldly pleasures*, you bring in (*pag.322.*) a text of Scripture (wrōg quoted also, both for the booke & chapter) that the linage of king Baasa was destroied, *for that they prouoked god in their vanities*. In which place by those their *vanities*, hee meaneth their idolatries: as by the place it selfe is apparant; and by the best interpreters thereon, olde and newe. And *Iohannes Benedictus*, a Diuine of Paris, and one of your owne companie (taking his direction, as himselfe professeth, out of Ierome, Augustine, Ambrose, Gregorie, Hilary, Chrysostom, and all the best approoued writers that antiquitie yeelded, as appeereth in his Epistle Dedicatorie) in his Concordance, vpon the word *vanitas*, doth plainely so interprete that verie place. Wheras therfore I left it out, as not appertaining to the matter you had in hande: you notwithstanding haue put it in again; and as wrong quoted as it was before. Belike

at

at the first you followed some table, and whatsoeuer place you found to talke of *vanitie*, that did you think to be for your purpose, and in that perswasion persist as yet. But whether that were in you a vanitie, or not, you may at leisure resolue, if it please you. So likewise (euen with the common sort) do you plainly mistake that place of the Hebrews, concerning Esau, saying, that *God would not forgiue him, though he demanded it with teares*, 13. Wherein, although I will not denie, but that you may haue some other that dooth so expound it: yet is the storie it selfe a sufficient interpreter of that place against all. And your owne fellowes of Rhemes, in their note on that place, doo plainelie say, that it *is not meant that Esau could not finde remission of his sins at Gods hands*. (which is the sense that you haue gathered) *but that hauing once solde and yeelded vp the right of his first-birth vnto his yonger brother, it was too late to be sorie for his vnaduised bargaine*. In which latter part of their note, although if they had better heeded the storie whence it was taken, they might haue interpreted the same somewhat better, of the blessing that was past to an other: yet is the former very sound, and crosseth you as directly as may be. And whereas I had so mended it to your handes; you neuertheless come in with it againe as you did before: so well seene belike in the woord of God (in those matters that are of deeper iudgement, or fore-stalled with som vnaduisednes, or ignorant preiudice) that as you can readily erre with the ignorant and

common

common sort; so likewise can you as little perceiue it, when as you are gently admonished of it. The like might be said of manie others: but these I trust may be sufficient for this matter. And yet I will acknowledge withall, that some few of them you haue some-what amended much, like as you had direction from mee. As for example, whereas before your woordes were, that *Christ complained greeuously by the Prophet that sinners built vpon his backe, and prolonged their iniquitie, 348*, (which indeed doth not stand with the sense of the place, as I had noted *330*, and therewithall holpe the place by saying that Christ *might so complaine*) you, perceiuing some-what your former mistaking, haue thus far holpen it, that our *Sauiour seemeth to complaine &c.* Againe, whereas you said before, that *Christ went foorth into the streets twise in one day* to reprehend those that were idle, and I, perceiuing twoo faultes therein, amended them both, saying, that *Christ in his parable still reprehended greeuously those that stood idle &c.* you, perceiuing now that it was not Christ himselfe that went forth to reprehend the idle, but that he put the parable of another that did, haue nowe thus farre mended it, that you say that Christ in his parable went forth into the streetes twise in one day &c. But as for that other slip of yours that you talke so præcisely of *twise in one day*, that haue you mended nothing at all: and it may be not perceiued it neither. And yet the text it self (that you do speake of *Mat. 20. 1.7.*) doth plainly say, that first he went forth ear-

lie in the morning, then afterwards againe at the third, sixt, ninth, & eleuenth houres of the day. In somuch that it is the more maruell, that finding him still (as you say, which notwithstanding wee read but of once) to rebuke those that were *idle*, you neuer found him notwithstanding at any time to rebuke this your *idle* reading and regarding of his holy worde. The sense also of diuers places of Scripture, which you (out of others sometimes) had corruptly set down, alledging it for the sense of the place, which was either but an alluding vnto it, or els not so good I had one way or other either amended, or made more tollerable: which you notwithstanding haue brogh in again, as far wide as they were before. I am not ignorant, but that by one of those foure waies, which you take vpon you so cõmonly to vse (& wherof sometime there is some vse in deede) in the expounding of holy scripture, there may be some colour pretended, for such wanton & wandring expositions: & that diuers there be, of reuerend accoũt otherwise that therein haue not a little offended. But in this light of the Gospell, those that so dally with the word of God, are worthy rather to bee hissed out, than to bee represt by admonition. Last of all wheras you had oftẽ vsed those profane speeches of *hap, chance, & fortune, perhaps* & *perchance*, and I had not onely left them out, & put others in their place (such as gaue no such way to offence, & yet serued the place as well as the other) but also did bring in Augustine against them: you neuerthe-

les

les haue taken them freely in again, as one that is both ouermuch to amend, or litle regardeth what offence by his speech he may giue vnto others.

35 That there is good cause why you should not trust to your self so much as you do, might eaſy be gathered throughout your whole book. But first, as touching all such matters as belong to the controuersies, with those (as I said) I wil not meddle, because that whatsoeuer slip you make therein, yet it is hard for you to perceiue it, much more to acknowledge it: so long as you are perswaded, that you are in the truth, or doo but retaine the mind that you do, so wilfully winking at the manifest light, & so hardning your harts against this gratious calling of God. Then also certaine other thinges there are, that are no controuersies them selues, and yet notwithstanding so neere allied to them, that therin also I may not deale with much better hope than in the other. For therin also you shew your self to be so impudently giuen to maintaine your wonted fancies, that you care not how far you aduance whatsoeuer you thinke may anie way serue your purpose therein, nor howe far you abase whatsoeuer it is that crosseth the same: nor howe farre you eclipse or darken the truth that goeth against you; nor yet howe farre you aduaunce anie manner of errour that maketh for you. Hence is it, that the more to discredite the reading and hearing of the woorde of God, and to keepe the people in ignorance still, and the better to aduance that vnsauery and lothsome

That fowly he erreth in manie things.

In the ods that he conceiueth betwixt faith and works. Pref. 7. & in the book it selfe. 315.

righteousnes of your owne good woorkes against that righteousnes of faith, that resteth onely in the death and merits of Christ: you slily & smoothly beare vs in hande (but with how wicked an heart, and how vnshamefast a forehead let others iudge) that *knowledge* and *faith* are no matters to speake of; and of light importance in respect of workes: the one to bee *oftimes dispatcht in the space of one weekes learning*; the other inough *for all our life.*

In defining of a true Christian. Part. 1. c. 5.

Hence is it againe, that when you come to define a Christian man, you shun the leuel that you haue in the word of God, and so handsomly bring the matter about, that when you haue saide, whosoeuer considereth what you haue set downe, and layeth one part thereof to the other, he may easilie see, that you make him a maruelous proper man; for al the world such as your selfe, and none other. Insomuch that whosoeuer were disposed to examine your dealing herein, he might easily make it knowne vnto all, either that you know not which way to begin, rightly to define a Christian man: or els (which is the likelier, and yet not altogither præiudicing the other neither) that you could not finde in your heart truly to doo it, because it crosseth you so much as it doth) nor to draw so neere towards it, as otherwise it is possible inough that you could. Hence is it likewise, that when you take vpon you to comfort a man against despair, although you bring diuers thinges well after your manner (that is, corruptly, mingling the truth of God with your lies) of the loue & mercie of God,

In comforting sinners against dispaire. Part. 3. cap. 1.

not

not onely towards man generally, but also toward
sinners; of the assurance therof likewise, and how
he penitent may apply the same to them-selues:
yet, neither haue you sufficiently declared, who, &
what kinde of men they are, vnto whome these
mercies of God appertaine, and who may of right
take hold thereof, by the vndoubted warrant of
he worde of God, but onely by the way, and ge-
nerally (a thing notwithstanding that proportio-
nably needeth as large handling, as dooth the o-
her) nor howe the iustice of God is so answered,
hat he may affoord vs those mercies, without im-
peachment of his owne glorie on that behalfe.
Both which points are of such importance to the
raising vp of the troubled soul, vnto the assurance
of Gods mercie, as that, vnlesse the soule of a man
be throughly satisfied for those things also, it can
neuer take holde of the assurance of that speciall
fauour towardes it, that may sufficiently streng-
then it against despaire, thogh otherwise the mer-
cies of God, in that course that you haue taken,
were much more fullie displayed before it, and
that without anie kinde of corruption mingled
withall. Whereas therefore you professe your selfe
in that chapter to haue it your purpose to mini-
ster comfort vnto the sinner, that otherwise in des-
paire of Gods mercie might be in daunger, altogi-
ther to turne aside from the way of his seruice, and
yet notwithstanding leaue out so principall mat-
ters, as without the which the other can minister
no sound comfort, heereby also it may indifferent

plainly appeere, how rightly it may be applied to you, that Iob did lay to the charge of his frendes, that wheras they tooke themselues to be wise, yet were they, in such case, but as physitians of no value, and miserable comforters all the sort of them. But this you haue, because you are loth to affoord vnto Christ, the honor that to him appertaineth. Otherwise you must needes haue seene, and set downe accordingly, that although the mercies of God were exceeding great, as indeede they are infinite, and much greater than they are, if greater could bee: yet might no man looke to bee partaker thereof, but in Iesus Christ, and by faith in him. By occasion whereof you should more fullie haue opened vnto vs the pointes of the Couenant that is established in him; and who they are with whome it is made: and not so negligently (or slily rather) haue lapped vp so great matter and so necessarie vnto the purpose that you had in hande, with the teames of repentance generally. For though it may stand (being largely taken and rightly withall) for the effect of the whole, and is taken oftentimes both in the Fathers and Scriptures also: yet (to such a purpose) as, in it self oftimes it doth need a larger discourse for the opening of it, especially to those that doo not sufficiently vnderstand the power thereof; so was it any wise to haue bene in that place performed of you, if you ment to minister any sound cōfort; & not rather to settle a sinner in your accustomed popish presumption, than rightly to raise him

Miserable comforters all the sort of them.

raise him vp to a Christian faith. Hauing so largely intreated of those things, that, in that case, lie on the parte of God towardes vs: you should not so slightly haue put off the others that lie on our parts towards him againe, being so large in themselues as they are, & in that case requiring as large a discourse. So likewise for the other, that is, howe the iustice of God is in such sort answered, that without impeachment of his owne glorie, he may vouchsafe vs those mercies of his, it was a point that went so neere vnto the sufficiencie of our redemption in Christ, that eyther you saw not what belonged vnto it: or else could in no wise finde in your heart to meddle therewith, least so you ouerthrow the verie foundations of the gainfullest partes of your profession. These, and such like others there bee, so neere of kin vnto the controuersies that you maintaine, that I meane not to deale with you therein: though otherwise you haue left aduantage inough therein against your selfe, for those that would. For beeing of so corrupt mindes as you are, so long as you doo holde those opinions that you doo, it may be no maruel, though you perswade your selues that therein you haue some colour of defence: howsoeuer that others do plainly see, that therein you are as plainlie deceiued as can be.

36 Therfore to omit those that are of this kind, and but to put you a little in mind of a few others wherein there lieth no such colour of defence for you, first, what time as Isaac went foorth to meditate,

In certaine others that do nothing belong to anie controuersie.

Isaac was but a child with him, when he was fortie yeeres old. Pag. 16.

meditate, as you alledge, you make him then to bee but a *childe*: and if wee ioine your woordes togither, that there stande but a little a sunder, a *little childe*. And this (we are sure) was no bodies els but onely your owne: because it is not in the former Booke, but onely in this latter, of your owne trimming vp. But I feare it is you that was the *child*, and not he: because the Scripture (in the next chapter after) doth plainely witnesse, that he was at that time vpon fortie yeeres olde. Whence you should haue this conceit of yours, I cannot tell. Howbeit hereby you make me to call to remembrance a much like matter that was saide to bee doone in Oxfoord, about the same time that you were there (if you bee the same that I heare that you are:) or at least not so long before, but that a fresh report thereof might very well reach vnto you. A certaine company of country plaiers came thither to play: they made it knowne what they did meane; and, as the maner is, drew in a companie soone vnto them. Among other thinges they had to deale with the storie of Isaac: both of his sacrificing, when he was but a childe; and of his marriage, when after he came to riper age. They were not so wel stored of persons to furnish their partes, but that one boy must play Isaac, both in his childhood, and manhood also: but as the boies own face serued their turne for Isaacs childhood; so had they for him a faire long beard, to resemble his manhood. But all the cunning was to hit the time when he should haue his beard on, and when

he

he ſhould not. What will you? there was no more but right and wrong. When therefore hee came foorth as a childe to bee ſacrificed, hee had on his beard: and when after he was to be married, then as a child he had it off, and onely his owne boyes face to ſhut vp the matter. But I hope you were neuer ſo mad, as to take it thence. That which you ſpeake of your *fiftie Gentlemen* conſumed by fire, might with ſome colour bee laid on the Printer, but that the number is written at large: and eſpecially for that you haue ſo many ſlips of this kinde, that it is a great deale more likely, that you aimed thereat (after your manner) blindly inough, but ſo well as you could. Howbeit the ſtorie is (both in the Bible, and in Ioſephus too) that they were no leſſe than two hundred and fiftie. But it may bee thoſe two hundred were wearie of their entertainment, becauſe you did looke no better vnto them; and ſo being diſpoſed to play the *gentlemen* with you, got them out of ſight, when you ſhould haue taken the view of them. For the ſacrificing of Iephthes daughter, whom you ſay her father did put to death, you haue (I grant) in that matter, many great authors for you, both olde and newe. But if it had pleaſed you better to haue opened your eyes, to the light that in theſe daies God hath giuen vs, it may bee, you might haue eſpied an other opinion, likely to haue the ſtronger warrant in the worde of God. Your reckoning likewiſe that *Abraham lined verie neere two thouſand yeeres after Adam*, muſt (vnleſſe you follow,

Fiftie gentlemen for two hundred and fiftie. pa. 70.

Iephthes ſacrificing of his daughter. Pag. 78.

Of the time when Abraham lived. pa. 143.

followe, as knowing no better, the Græcian account) improperly ſpoken, or els falſe: becauſe the truth is, that it was but a little more betwixt the firſt creation of the world; and the birth of Abraham; & otherwiſe, from the death of Adam, vnto Abrahams calling (which ſeemeth to lie neereſt to your purpoſe, & therin to the beſt aduauntage for you) there wants aboue 800. of thoſe that you haue gathered. But whereas you make *400 yeeres (after the death of Iacob)* of the people of Iſraels *bondage in Ægypt*, you ſhewe your ſelfe nothing neere to vnderſtand, howe to reckon thoſe 400. yeeres that are mentioned *Gen.15.13.* & *Act.7.6.* (as in the 13.chap.likewiſe, & 20.verſe, ſauing that others are there put vnto them) nor thoſe 400. & 30.in the 12. of Exodus the 14. verſe, and in the 3. to the Galathians, and 17. verſe. Wherin although the iudgement of diuers doth ſome-thing varie: yet is there no ſuch varying in them, as vnder which you may be able to couer the ignorãce that here hath ſlipt you. For ſeing that you ſhew your ſelfe to ſpeake of that part of the time, whereof *there is little recorded in Scripture* of their dooings, & the ſame to be *after the death of Iacob* (for both theſe limitations are your owne) you haue made it euident thereby, that you meane that very time in which the perſecution was raiſed againſt them, and afterward in cruel maner was executed vpon them: and not the whole time from the firſt calling of Abraham; nor from the promiſſe renewed vnto him. For, from the firſt calling of Abraham,

Of the time of their bondage in Aegypt. Pag.144.

vntil

vntil their comming downe into Ægypt, and likewise of their first entertainment there for a time, there is in Scripture so much recorded, as (excepting the first and the last yere of their being in the wildernes onely) there is not more of anie historie, of that quantitie of time, in all the Bible: &, besides that, it all went before the death of Iacob. But now, whereas from the calling of Abraham, or from the promisse renewed vnto him, vntill their deliuerance out of Ægypt, there are reckoned but those foure hundred & thirty yeres in all, & the time of their wandring in Canaan, & the coasts thereabout, is verie cleerely found to be two hundred and fiftene yeeres, before that Iacob (by Iosephs means) came to soiourn in Ægypt; & the residue of Iosephs life after that his father was come, was about threscore & eleuen (al which are parcel of those foure hundred & thirtie yeres, and past before that *bondage* of theirs began:) it appereth most plainly, that herein you wer maruelous wide, & are in no wise able to excuse your ignorance in it. So that howsoeuer your fellowes may vse you to som other purpose, that wil serue their turn as wel: yet by your patience it seemeth to me that they neede some other to make their reckonings. But of these inough, & more than needed, but that needes you must be the onely men of the world for learning, & praunce vp & down on the face of the earth, and fling here, and there, like the goodliest, and the most seruiceable coursers that are: & yet in the plainest ground that is, are euer tripping,

tripping, and ſtumbling too, and ofttimes falling flat downe on all foure. Inſomuch that whereſoeuer els your learning lieth, yet in the word of God we find that you are but as other men are, & thoſe not of the greateſt account. You make ſo light of it, that it alſo maketh as light of you; and therfore ſendeth you emptie away: that ſo you may bee, both to your ſelues, and to thoſe that chuſe you to be their leaders (& that of the iuſt iudgements of God) an heauie, and an vnprofitable burthen, lamps without light, and wandring guides, euer ſhocking on to & fro, in the glimmering of your own light, and by the ſparks that your ſelues haue kindled; and yet notwithſtanding neuer being able to auoide the reward of this your infidelitie, that of courſe befalleth vnto you from the hande of the Lord, that when you haue doone, you ſhall lie downe and ſleepe in ſorrow.

The firſt part of the concluſion, beginning with a briefe recitall of the whole. Firſt generally, that he dealeth herein, as Laban ſom time dealt with Iacob. Gen. 31.

37. And ſo hauing now thus farre examined thoſe things that you haue laid to my charge, and truſting that I haue ſufficiently ſatisfied, if not your ſelfe, yet the indifferent reader therein, nowe (to draw to an end for theſe matters) I wold wiſh you to conſider, how like to Laban you haue delt with mee: and ſo take it in better part, if I vſe for my ſelf, the ſame defence that Iacob did. For now that you haue ſo hotely followed vpon mee, as it were with hue and crie, or rather in moſt hoſtile manner, when you haue charged mee (with open mouth (with ſo great iniurie doone vnto you, vnto the Fathers, and Scriptures themſelues; when you

haue

haue made the beſt ſearch that you can, and turned all thinges vp-ſide-downe, that nothing at all might eſcape vneſpied: what is there nowe that for all this you haue found, where-with you may be able to charge me: or wherin haue I made any ſuch fault againſt the Scriptures, the Fathers, or your ſelf, that deſerueth ſo much as the tenth part one halfe of thoſe out-cries, and outragious ſpeeches that you haue bluſtered foorth againſt mee? What I had doone, I haue fully acknowledged: how greeuouſly you haue taken it, that haue I alſo in ſome part declared, but not ſo fully. And now, as Iacob ſaid vnto him, ſo doo I ſay vnto you likewiſe: let it here be laid in the ſight of al men, and abide the triall; both of your brethren, and mine. He charged Iacob, that he ſtale away without his knowledge: and tooke away his daughters with him. But were not his daughters the wiues of Iacob, and might not Iacob lawfully take them? And had hee firſt made Laban priuie vnto it, may wee thinke that Iacob might haue had his conſent, ſo to haue done? He charged him alſo, to haue taken away his idols with him: and indeede they were gone, but Iacob was wrongfully charged withall: and could not tell, which way to helpe him vnto them againe. Your idols likewiſe, I graunt, are gone: but why ſhould you be ſo angrie with mee. The truth it ſelfe hath made them to hide their faces for ſhame: and I am not able (would I neuer ſo faine) to ſhewe you how to get them againe. So that although Labans idols in-

deede

deed were gone; yet was there nothing that hee was able iustly to lay to the charge of Iacob: insomuch that at length he thought he had stirred too much alreadie, and there-vpon drew into amitie with him. And although that the latter of them bee a greater matter than you are able to reach vnto, or any man els expecteth of you: yet would it not bee amisse, that at your leisure you should consider indifferently, whether you haue not stirred herein a great deale more, than either the cause it selfe required, or els was wisedom (on your owne behalfe) for you to do. For first as touching the ill dealing and great iniurie that you complaine of, it is such, as either chiefly respecteth your selfe in these your labours: or else the cause that you haue in hande. Concerning your selfe, you charge me with altering the title so, as if you would perswade your Reader, that my selfe would haue had the glorie of it: and yet you are faine to set downe the same to your owne aduantage, otherwise than you had it of mee; and quite to leaue out that which you sawe discharged mee of it. You complaine of great corruption, mangling, falsifiyng: and what not? And yet you bring foorth nothing at all to any purpose, to discharge your credite therein. When I charged Philosophers, and some Diuines of olde, to haue had their errours about the immortalitie of the soule, that tooke you as meant of your selfe and your fellowes, and there-vppon are passing angrie for it: and yet was it but your owne ouer-

Then more specially in the particulars.

sight,

sight, that so did take it; and in no wise can bee ascribed to mee. Yet these are the iniuries (and a few others of lesse importance) that are so great, as that there is nothing, but open hostilitie may rise vppon them. Concerning the cause that you haue in hande, you are highlie offended, that I haue left out your Purgatorie, Auricular confession; Satisfaction, idle Munkerie, forced Virginitie, wilfull Pouertie, Apparitions, friuolous Chastening of the bodie, watching, weeping, abstinence, and fasting after your manner, and merits: and yet neither haue I taken them from you, but refused our selues so to take them; neyther is it in mee to allowe so honest a place vnto anie such matters, as the truth hath nowe so plainelie declared (the best of them all, as you doo vse them) to bee so wicked, or at least but vaine. That the blessed Virgin is altogither without sinne, is a late errour of yours: and because that vnder it fairie you would shrowd your woonted idolatrie to her committed, you cannot abide that it bee crossed neuer so little. Because I cannot allowe that, a speciall commaundement, that was particularly giuen vnto some, should stande as a generall rule vnto all, nor, that men may at any time leaue their calling, nor married folkes parte asunder without consent: therefore do I both discredite Saint Anthonies calling; and call in question S. Augustines conuersion, and yet must my Annotation theron bee dismembred also, to helpe

out

out that conceit of yours. Not ſo content (I meane to complaine ſo much as you doo without anie cauſe, & to make ſo great outcries, for ſuch things as you might much better haue paſſed with ſilence) that yet you may much better ſhewe your ſelfe what you are, is it not a proper dalliance that you make, of the armes of the Archbiſhop, and Church of Yorke, ioined togither? Doo you not thinke that you were full grauely occupyed, in ſo ſerious matters as theſe? But that was no ſufficient way for you, to ſhewe what you are, and what is in you, but that needes you muſt make your ſelfe a partie likwiſe in that late wicked practiſe againſt him: as though it were of ſome great importance, what part you tooke in that action; or your partetaking could giue ſome credit, either to the cauſe it ſelfe, or vnto thoſe that helpe it forward. But in the meane ſeaſon you haue made it a likely matter in reaſon, that you would bee loath, that anie ſhould haue ſuch a matter in hand, and not allow you to make one among them: and ſeeing you haue made ſuch choiſe of your companions, wee are nowe ſo much the rather to acknowledge the old prouerbe true, that like will to like, whenſoeuer wee ſee (you knowe whome) and the Frier ſo met togither. For as for other thinges that belong vnto vs, whrewith you would ſo gladly find fault, they goe ſo skant with you, that you are faine to carp at the aſſurance that the Scriptures do teach vs to haue in God, becauſe it hindreth your market with vs: and that marriage is not reſtrained

further

further among vs, than the woorde of God allow-
eth it to be. Which latter point was in no wise to
be reprooued by you: considering how fowly you
are polluted because you doo so far abandon that
holie ordinance of God from you. And yet are
you so eagerly set thereon, that to force that ad-
uauntage on your side, you haue depraued both
my Annotation, and Saint Augustines rule be-
sides, which faine you would haue strengthened
against vs therin. With like wisedome and hone-
stie is it, that when wee aduaunce the blessed-
nes of these daies to the glorie of God; and ioy
that our monie dooth not nowe goe foorth to the
mainteinance of forraine power abroad: you call
the one intolerable lying flatterie; the other you
say, is but a fiction. As touching my selfe, there
needs bee no question, but that you are througly
angred with me: you do so vnquietly take what-
soeuer I doo, whatsoeuer I say. When I bring in
that sentence of Scripture, *Iesus Christ yesterday &
to day, and the same for euer*, you cannot tell what I
should meane thereby; and besides you abuse (for
my sake, I feare) the sentence it selfe. When I am
so bold as to gesse that a good part of your booke
might be taken out of certain of the Schoolmen:
thereupon I must bee so ignorant in them, that I
do not so much as knowe what they treat on; and
yet, both you know that so it might; and your self
are faine, both to shut vp your eies, that you might
in no wise see whom I speake of, and there also to
alter my words againe to your aduauntage. After-

ward, in the Pacification, not onely the methode misliketh you, when as notwithstanding you doe finde no fault with it: but also whatsoeuer I say, that do you euer almost take in a contrarie sense, when as notwithstanding the woordes bee cleere inough in themselues, as before is declared. But then comming to your owne sweet selues, the copie of your countenance is by and by altered, and there you put on more amiable lookes. For you (forsooth) are the onely men that can make books of deuotion, pietie, & contemplation: & you perhaps (it is wel, that this commeth in with *perhaps*) will one day declare, that our profession is such, as hath nothing at all (in heauen, nor in earth) to mooue men vnto it, but onely respect of temporal commoditie; but yours hath all. So that now for deuotion, and the controuersies also, all the learning that thereunto belongeth, lieth altogither with you, and none with vs. And yet are you no sooner entered into the remembrance of the learning you haue found in manie of vs, and namelie in the controuersies that are betwixt vs, but that by and by you call hard vpon vs for bookes of deuotion: when you were desirous to say somewhat against vs by the authoritie and force of some speciall places, in all your store you found none other but such as did most readily turne against your selues: when you thought you had Cyprian to accord vnto you in your perswasion of our glorified estate, it appeereth you did not vnderstand your owne author: when you heard that

the

the silence of the blessed Virgin, and of other Disciples of Christ (leauing him vnto the reproch of all men, and nothing at all defending his innocencie against them) was a breach of diuers of Gods commaundements, you could not tell how to begin, to find it the breach of anie one. To which end also may bee referred, that knowledge and faith is (with you) but of one weeks learning: your grosse and rude definition of a Christian man: your imperfect discourse against despaire: & your so vnskilfull reckoning of those yeres that I haue admonished you of so distinctly and plainly set downe in the text it selfe. But the more you denie learning to those, that so readilie finde such ignorances in you, in so small a roome so manie togither, in a woorke that was laboured, and carying with it great vaunts of learning: the stronger you conclude against your selfe, the more haue you brought your selfe in question; and the lesse are you able nowe to cast off the selfe-same reproch, that you were so desirous to cast vpon vs. All which if nowe you had rather to haue in lesse roome, it is no more (in effect) but this, that you haue boldly borne vs in hand of much; you haue mistaken, depraued, and falsified more; and freelie haue you taken your libertie and pleasure to carpe at all; but otherwise, against me, or for your selfe, that is woorth the writing, or woorth the reading, you haue brought as little as may bee; and that is nothing.

38 This is (in a manner) the effect of all your

The second part of the

conclusion, ending with a short admonition of the iudgments of God.

labours heerein: these are the causes you had to complaine; and this is the busines you haue made thereupon. And now haue I no more at this time to say vnto you, because I see no such temper in you, as may put mee in anie hope, to doo you anie good by sound admonition. For seeing that you haue so manie waies so ill a cause, not onelie in your religion now, but also in your naughtie dealings against princes and states themselues, & yet notwithstanding, are in no wise able your selues to find it, nor can be made to perceiue it, by those that do most plainly point you vnto it: how may we thinke otherwise of you, but that either you are starke blind, and can see nothing at all; or els haue hardened your hartes so much against the mercifull calling of God, that though you see it, yet you cannot beleeue it, nor yeeld your selues in obedience vnto it? If it be so, then is it cleere, that in that case there can bee no dealing with you to your conuersion, so long as the iustice of GOD doth leaue you therein to your selues. Yet others may see, and acknowledge in you, the fearefull, but righteous iudgements of God, that hauing followed idols so much as you haue, nowe are you become idols your selues: hauing eies, and yet not able to see; eares, and yet not able to heare; faire nostrels to see too, and yet hauing in them (of this kind of life) no breath at all. Insomuch that nowe we haue in your experience againe, of that which hath beene taught vs before, that *as the waies of God are plaine and right vnto the iust, so are they*

*stumbling*

*stumbling-blockes to the wicked:* and that Christ himselfe, in the wisedome of the Father, is in so wonderfull maner giuen vnto vs, as that although he be in Sion *a chiefe corner-stone, elect, and pretious to them that beleeue:* yet is hee likewise *a stone to stumble at, & a rocke of offence to them which stumble at the woord, and are disobedient.* Go your waies therefore, yee shrinking children, that haue forsaken the Lord of life, and counted your selues vnwoorthie of him; that haue had the Gospell deliuered vnto you by Christ himselfe, and haue not kept it; that all this while bearing the world in hande, that you are the onelie builders, can neuer bee induced to haue anie liking of that which is the head-stone of the corner. And, if there bee no remedie, but that needes you will holde on the course you are in, walking in darknes, in the midst of light, abiding in bondage, when you may bee free, and disposed to perish, when saluation is offered: what can we doo better, than (as Christ in the like case did) fully content & settle our selues in such iudgements of God, the causes whereof are euer iust, howe secret soeuer they bee vnto vs. His name therefore be euer blessed, and glorified of all those that are his, that to the glorie of his holie name, and to the further manifestation of his great, and vnspeakable mercies to his chosen people, it hath pleased him, to hide those things from the wise and learned, and to open the same vnto babes. Euen so bee it: for so it standeth with his good pleasure. Among you all we trust there are

some, that doo appertaine to the secret election: and are to be called in their time. Now is the time when they may as plainly perceiue howe far they are falling (if they should go on still with you) as euer they or anie others might, since the world began. God giue them grace so to perceiue it, and so to with-draw themselues from your naughtie waies (and that, while they haue this acceptable time, before that euer it be too late) that with you they be not partakers of those heauie iudgements that are already prepared for you: and of which (in the course that now you are in) you shall one day tast, and cannot escape, would you neuer so faine.

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